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333
GREAT INDIANS

(WHO IS WHO & WHO WAS WHO)

From the Remotest Past to the Nearest Present

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PHILOSOPHERS POLITICIANS
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PREFACE TO THE SECOND EDITION

The publishers set the author two dicta while revising the manuscript for the second edition :

I. The number of pages should not be increased.

II. The number of biographies should remain the same.

The author has done his best to implement these two directives in the best possible way :—

(i) Superfluous matter has been weeded out to make way for the inclusion of latest material on biographies already in the book.

(ii) Some less important biographies have been removed to make way for more important biographies.

The reader will find the book bigger, better and brighter notwithstanding the Publisher's materia medica for the author !

The book is by no means an exhaustive one but it gives a fair cross-section of men and women who have served the nation down the centuries and are still busy with the process like bees in a honeycomb.

AUTHOR

PREFACE

How a man or woman becomes great ? There is no single golden key that can unlock every iron gate of greatness. Every man is a key to himself.

Great men must have great qualities. No nincompoop ever became a great man except in *Moorkh Mandali* or the Parliament of Fools. To be "big" is not to be great. The Big Men are forgotten as soon as they come down the pedestal. Truly great men cannot be dethroned.

True greatness cannot be tested by the cheers of the crowd or reports of the newspapers. The test for true greatness comes only when a man shuffles his mortal coil. The song of true greatness is Keats's nightingale's echoing tune that becomes tinier and tinier as it flies over more and more distant glades.

Out of the five hundred million people of our country today hardly four hundred men will be known a hundred years hence. In four hundred years there will probably be only four names left—Gandhi, Nehru, Tagore and Subhash !

Do not judge greatness by space allotted in this book. The greater men are allotted smaller space. The smaller men are are allotted greater space. It is because everybody knows great men ; but smaller men need to be known better !

Any suggestions for the improvement of this book will be welcomed.

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A

THE AGA KHAN

1

The Aga Khan was a popular figure the world over. He was the direct descendant of the Prophet of Islam through Fatima, the daughter of Mohammad. His full name was His Highness the Right Honourable Sir Sultan Mohammad Shah, Aga Khan the Third. He was born at Karachi on November 2, 1877.

The Aga Khan was installed on the *Gaddi* of the Imams at Bombay shortly after the death of his father. He was a popular ornament of society. He was a spiritual leader and a prudent politician. He was the most universally loved sportsman of our day. He made a fine art of living.

The Aga Khan was a great patron of the turf. He made a life-study of horse-breeding. He held the unique distinction of having won the Derby three times. He was associated with men all over the world and friends among a dozen royal families. During the last half a century he came in contact with every leader of note in every country of the world.

AGASTYA

2

Agastya was an Aryan king belonging to 3000 B.C. when the Aryans freshly arrived in India. He was the first to cross the Vindhya Chal and made a colony in the Deccan. He subdued the sea pirates and even established himself in the isles of the Indian Ocean.

3

AGNIMITRA

Agnimitra reigned in 149-141 B.C. He was a great Sanskrit dramatist and patron of art and literature. He was the son of Pushymitra, and Kalidasa lived in his reign.

4

AHALYA BAI

Ahalya Bai (1735-1795) became the ruler of Indore in 1765 A.D. after the death of Malhar Holkar Rao. She was a saintly ruler and was considered an *Avatar*. No thief dared commit thievery for fear of God in her kingdom. She built roads, temples, forts and alms houses.

5

AHMED KHAN, Sir Syed

Sir Syed Ahmed Khan, the founder of Aligarh University, was born in 1817. The first twenty years of his life laid the foundations of his character. In the next twenty years he climbed the rungs of the official ladder. During the Revolt of 1857 he served at Bijnaur and was responsible for saving the lives of many English families. The British Government has always been grateful to him for that.

After the Revolt he paid a visit to England which impressed him very much and sowed the seeds of lasting value in his mind. There he acquired first-hand knowledge about educational institutions. A Fund Committee for the Aligarh University was formed in 1872. It met with a generous response. The Aligarh College came into existence in 1875. At first it was only a school. The foundation-stone of the College was laid on January 1, 1877, by Lord Lytton. It was raised to a university only after the death of Sir Syed in 1898 in memory of his services. Hali wrote the following elegy on the great leader :—

To be treated cruelly by your brethren,
But to live for their good ;
To be pierced by the arrow,
And to remain fond of the arrow ;
To live anxious to serve your nation,
And to die with the anxiety in your heart :

You may aspire to be a Syed Ahmed,
If you can live up to his ideal of life.

6 **AIYER, Sir Alladi Krishnaswami**

(1883-1954). He was a leading member of the Indian Constitution Drafting Committee. He was the Advocate-General of Madras, 1929-43.

7. **AIYER, Sir C. P. Ramaswami**

Sir C. P. Ramaswami Aiyer was born in 1879. He is an able administrator. He was a General Secretary of the All India Congress Committee in 1917 and onwards. He was a delegate to the League of Nations in 1926-27 and to the Round Table Conference in 1930-31. He was Vice-Chancellor of the Travancore University in 1937. He was Dewan of Travancore (1936-47). He was Vice-Chancellor of Benaras University (1955-56).

8. **AJATSATRU**

Ajatsatru (491-459 B. C) was a Buddhist ruler who rose to power by deposing his father. He conquered Kanshi and other parts of Bihar. After embracing Buddhism he repented for many cruel deeds he had committed. He was a patron of learning and art.

9. **AJIT SINGH**

"I regard myself lucky that in the eve of my life, sitting in a foreign country, leading the life of an exile, I can see the brave sons of Mother India busy breaking down the shakles of her subjugation, in which shackles she has been bound now for a long time." Thus wrote Punjab's patriotic son Sardar Ajit Singh, uncle of India's Revolutionary No. 1 Sardar Bhagat Singh, in a letter which he sent from Germany dated November 21, 1946. The writer concluded the letter with the following words, 'Mother India's son in exile, Ajit Singh."

The letter is captioned "My message to my countrymen." In his letter, this partriotic son of Punjab who escaped from his Province in the year 1907 when Lala Rajpat Rai was deported and the first national movement was started by Sardar Ajit Singh and his colleagues including Munshi Amba Prashad, says : "I had been hoping that I will reach my beloved country and will see with my own eyes the efforts of my countrymen which they are making for the freedom of my mother country and for the success of whose efforts I have been praying to "Khudawand", "Parmatma" and "Sri Wah-i-Gurujee". But it seems that my hope that I shall return to my country alive is not going to be realized."

10 AKBAR

If Babar and Humayun founded and refounded the Moghul Empire, Akbar built the structure on it. Akbar was born in the parched and arid desert of Sind when his father was being hunted and harassed. All Humayun had was a pod of musk which he broke over a plate and distributed among his followers.

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"This is all the present I can afford to make to you on the birth of my son, whose fame I trust one day will be expended over the world, as the perfume of the musk now fills the tent."

Akbar was born in November 1542. Two years later his father retook the throne of Kabul. In 1554 he reconquered Hindustan, but died in a year. Thus at the age of thirteen Akbar was proclaimed the Emperor. For four years Akbar was content to remain in the background. He was a cipher emperor.

At the age of twenty, as said Abul Fazl, Akbar emerged "from behind the veil". He assumed complete control over the government. An unbroken series of military successes marked his career. But his greatest glory lies in his experiments with Hindu-Muslim unity. Unity was the keynote of his statesmanship. He removed the poll-tax from the Hindus and married the Hindu princess of Amber. He welcomed Hindu princes, generals, ministers and men of learning to his court.

This great king died of dysentry on October 27, 1605.

Akbar was fortunate in having as his tutor and guardian, Bahram Khan, an old friend and faithful follower of his father. He became his regent, crushed the power of Hemu at Panipat in 1556, thirty years after Babar's decisive victory on that very field, and within a very short period not only established Akbar securely on the throne of Delhi but also conquered for him the major portion of Northern and Central India.

To come back to the point, Akbar sought the friendship of the Rajputs and wanted to establish matrimonial relationship with them. The first to join his service was Biharimal, the Kachwaha Raja of Amber. He married his daughter to Akbar and, with his son Bhagwandass and grandson Mansingh, whose sword extended Akbar's Empire as far as Bengal in the east and Kabul in the west, joined him when he was returning from Ajmer and came to Agra. There he was given a command of 5,000 and his son and grandson were given commissions in the Moghal army. This alliance marked the dawn of a new era in Indian history and, in the words of Dr. Ishwari Prashad, 'it healed strife and bitterness, and produced an atmosphere of harmony and goodwill where there had been racial and religious antagonisms of a most distressing character.' And as Dr. Beni Prasad rightly observes, "it symbolised the dawn of a new era in Indian politics; it gave the country a line of remarkable sovereigns ; it secured to four generations of Moghul Emperors the services of some of the greatest captains and diplomats that medieval India produced.' Many other Rajputs, in due course, submitted to Akbar and accepted his sovereignty.

11. AKBAR HYDARI, Sir

Sir Akbar Hydari was born with a silver spoon in his mouth on November 8, 1869 in Bombay. His father was a prosperous merchant.

Akbar Hydari graduated from St. Xavier's College, Bombay and entered the Finance Department. By 1903 he became the Controller of Central Treasuries In 1905 he became the Prime Minister of Hyderabad State. There he made his repuatation as a financial expert. He served Hyderabad for four decades. It was only during the war that he became the Information Member of the Government of India.

Sir Akbar Hydari believed that Hindus and Muslims should appreciate the qualities of each other :

'It will not be to the growth but the death of Indian Nationalism if the Muslims of India fail to be impressed by the greatness of Ashoka, Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptured monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jaydev and Tukaram, or find food for deep and satisfying thought in the discourse of Sri Krishna and Gautama, the Buddha. It will not be the growth but death of Indian Nationalism if the Hindus are not filled with pride at the architectural splendour of the Moghuls and the Adil Shahis, at the political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble queens like Chand Bibi and Nur Jahan, at the liberal statesmanship of devoted ministers like Mahmud Gavan and Abul Fazal, at the wide learning of scholars like Al Berune and Faizi or at the inspiration of poets like Amir Khusroe and Ghalib. It will be sad day indeed if the minds of Hindus and Muslims alike are not stirred with the high and noble aims of the Viceroys like Mayo and Rippon, of administrators like Munro and Elphinstone, of friends of India like Faween and Bright, of missionaries like Hare and Miller. For, all these and many more, whether Hindu, Muslim or Christian, loved India and worked for her."

12 **ALI, Hyder**

Hyder Ali (1722—1872), the ruler of Mysore, has been compared with Napoleon. His father was an ordinary officer when he was born. Nand Raj, the minister, controlled the king who was a non-entity. With the help of the king, he dispossessed Nand Lal. He became the king himself. He put his patron in a golden cage and fed him on bird-food till he died.

13 **ALI, Mushtaque**

Mushtaque Ali is the idol of millions who are thrilled by his abandoned, often reckless, batsmanship. Born on December, 17, 1914, Mushtaque is the 'creation' of Lt. Col. C. K. Nayudu who fashioned him into one of the most effective batsman in India. He hit the headlines when he scored a faultless 112 runs in the Manchester 'Test' in 1936, sharing a partnership of 203 runs for the first wicket with Merchant. His batting is characterised by a perfect harmony of wrist and feet-work and timing. He fully exploits his height in reaching out of the crease and hitting any loosely pitched ball. His best strokes are on the leg side, particularly his leg glances and glides which are perfect.

ALI, Sir Syed Fazl

14

(1886—1959). He was Chairman of the States Reorganization Commission, He was a Judge of Supreme Court; Governor of Orissa, 1952-54; and Governor of Assam till his death in 1959.

AMBEDKAR, Dr. Bhimrao Ramji

15

(1893—1956). He was the Chairman of the Constitution Drafting Committee; and Minister of Law, Government of India, 1947-51. He was the President of the Scheduled Castes Federation and embraced Buddhism. He was a member of Viceroy's Executive Council, 1924-46. He was the author of several books on Economics, Sociology and Politics.

AMRIT KAUR, Rajkumari

16

(Born 1891). She has been a Minister of Health, Government of India, for a dozen years. She worked as Gandhiji's secretary for fifteen years. She was imprisoned in 1942 for participation in the Quit-India Movement. She was the first woman President of the 19th Session of the International Red Cross held in Delhi in Oct. 1957. She toured China, Russia and U.S.A.

ANAND, Mulk Raj

17

"Coolie" takes a much wider canvas, Munoo, the country lad, is drawn down from the hills, step by step of chance remorselessly, into the mills of Bombay, where he is caught up in a strike about which he knows nothing. Here Anand shows his power to build up, it seems without effort, an endless series of characters, each alive in accent and gesture sharply individualised, yet in the final focus revealed as a social type, a class-figure, a symbol. "Two Leaves and a Bud" tells of the peasants decoyed into indentured labour on the Assam tea-plantations.

These three ("The Village" "Across the Black Waters", and "The Sword and the Sickle") are a definite trilogy, dealing with the life of Singh Lal, a Punjabi peasant. In his decision to come closer to Indian conditions—conditions of thought and feeling as well as conditions of living—Anand goes directly back to his own youth and starts in the years before the first war.

After a decade of intense activity in the novel by Mulk Raj Anand culminating in "The Sword and the Sickle" and "the Big Heart", it is possible to see a whole arc of his development to assess with confidence his contribution novel in general and to our understanding of India. Some acutely analytic critics have been able to expose the shallowness and triviality of contemporary novel-writing—what Cyril Connolly calls the "pinpricks and glass bubbles which represent fiction over here" but have failed to notice when a writer does turn up with something big and positive to say, and the ability to say it. Anand is such a one.

Born in 1905, he had an excellent chance to see and absorb as much of the vast and swarming picture of Indian life as any single person could.

18

ANDREWS, C.F.

C.F. Andrews (1871-1940) dedicated himself to Mahatma Gandhi, non-violence and the cause of Indian independence. He was a British priest who made India his homeland. He came as a missionary and professor in St. Stephen's College, Delhi. But he stayed here as a patriot, humanist and freedom-fighter.

19

ANNIE BESANT

Mrs. Annie Besant, an English lady who adopted India as her home, was President of the Theosophical Society and founder of the Home Rule League in India. She was also a President of the Indian National Congress. She took an eminent part in the struggle of Indian independence.

20 ARYBHATTA

Aryabhatta (476 B.C.) was a great mathematician and astronomer. He was also a poet and scholar. He is famous for *Dasgitikasutra* which contains 33 stanzas on mathematics, 25 on measurements of time and 50 on spherical measurements. He believed that earth was round and not flat. He stated that earth rotated round the sun and not sun round the earth.

21 ASHVAGHOSHA

Ashvaghosha (1st century B.C.) was one of the greatest Buddhist philosophers. He lived in the reign of Kanishka. He expounded Mahayana Buddhism and his books were translated into the Tibetan and the Chinese.

22 ASOKA, The Great

(273-232). He was one of the best and brightest rulers in world history. He was the Emperor of India in 273-232 B,C. He was deeply influenced by the loss of human lives in the bloody War of Kalinga and embraced Buddhism which he spread far and wide throughout Asia. His inscription on rocks and pillars are of great moral and historical importance.

23 AURANGZEB

Aurangzeb was born thirteen years after the death of Akbar the Great. The famous Mumtaz Mahal gave birth to the child at Dhud in the Deccan on November 4, 1618. He also died in Deccan eighty-eight years after.

Shahjahan at first called him Mohammad, then changed his name to Aurangzeb (Throne-Ornament.) Aurangzeb was two years old when his father rebelled against his grandfather. When he was seven years old, he had to act as a hostage for the good behaviour of Shahjahan. No wonder, Aurangzeb was baptised in blood. Little wonder if he had to repeat the dirty fradition of his family.

Aurangzeb was in Deccan when Shahjahan fell ill. He marched up Delhi tactfully and occupied the Moghul throne after a horrible blood-bath. But that was natural in the Moghul family. If he did not kill others, others would as surely have killed him. The blame of fratricide does not fall very heavy upon him under the circumstances.

24

AUROBINDO GHOSE, Sri

Sri Aurobindo Ghose was born on August 15, 1872. After a revolutionary career in the struggle for independence, he retired to Pondicherry where he founded the Aurobindo Ashram where people come in thousands to pay homage to his grave.

These are extracts from an article by Swami Nikhilananda :—

Tagore, after a visit to Sri Aurobindo at Pondicherry, wrote a poem beginning "Oh Aurobindo! Accept the salutation of Rabindra." Sir Radhakrishnan writes : "Among the Indian thinkers, Sri Aurobindo Ghose is perhaps the most accomplished. His firm grasp of the fundamentals of true philosophy, his earnest attempt at the cultivation of inner life and his abundant love for humanity and its future, give to his writings a depth and comprehensiveness which are rarely to be met with." Romain Rolland welcomes him as "the completest synthesis that has been realized to this day of the genius of Asia and the genius of Europe."

At the instance of Aurobindo Ghose, the new party accepted B G. Tilak, the scholar-statesman of Maharashtra, as its leader, formulated a definite and challenging programme for the Congress and set out to capture it and the country from the moderate leaders. In 1906, Aurobindo Ghose was the first to declare *Swaraj* (complete independence) to be the goal of India's political struggle. Thus, within the Congress were formed two parties, one consisting of the older leaders and the titled nobility who believed in constitutional agitation for colonial status for India under British rule, and the other of younger men who hurled defiance at the British. The Congress, at that time, was no oligarchic organization; the masses of India were allowed to attend its sessions only as sight-seers. The two parties were labelled the moderates and the extremists, and it was then uncertain which would capture the leadership of the country.

In 1907, the Congress met at Surat and broke up before the President, Sir Rash Behary Ghosh, could deliver his address, on account of the clash of ideals between the extremists and the moderates. The extremists organized a national conference and elected Aurobindo as its president.

In the meantime he had become the editor of a weekly paper entitled *Bande Mataram*, 'Hail the Mother"—a phrase which became the solgan of the nationalists. Through the medium of this paper, Aurobindo sought to spread the policy of extreme nationalism. Its influence was soon felt throughout India, and its editor, who had always been shy, reserved and taciturn, was recognized as the leader of the new Indian nationalism. But every now and then Aurobindo was depressed by the thought that the country was not yet ready for his gospel of national emancipation.

It is interesting to see that what had appeared to Sri Aurobindo in 1910 as an inner revelation was also grasped a decade later by Gandhi as the goal of the Indian struggle for freedom. Even the programme of non-co-operation adopted by Aurobindo and the extremists in 1907 is not essentially different from that followed later by Gandhi.

An ancient Hindu text, describing an ideal assembly of students with the teacher in their midst, says : "Silently under a banyan tree, like figures on a canvas, sits a young teacher surrounded by his old disciples. The teacher explains the life of Spirit in silence ; the doubts of the students are set at naught in silence."

25.

AYYANGAR, Ananthasayanam

He was a Speaker of the Lok Sabha (1957-1962) and acted as Deptuy Speaker for over eight years. He lead an austere life as a Sanskrit scholar and a man of piety. He is a forceful speaker who started his career as a schoolmaster. He visited East European countries in 1959 and Japan in 1960.

26.

AYYANGER, N. Gopalaswami

(1882-1953). He was Minister for Railways and Transport, Government of India, 1950 ; Defence Minister (1952-53). He was Prime Minister of Kashmir (1937-43) and a member of the India Constitutuent Assembly. In 1927 he was a member of the Indian Legislative Assembly.

27.

AZAD, Maulana Abul Kalam

Maulana Azad died on February 22, 1958 as Education Minister of India. He was a great Nationalist leader, a staunch Congressman, a firm Gandhite and had been to jail several times.

As a lieutenant of Mahatma Gandhi, the statement said Maulana Saheb injected in the public life of the country a new fervour. He was the embodiment of the spirit of freedom and unity beyond distinctions of caste, creed and communalism. His intense patriotism, his capacity for sacrifice, his dedication in the service of the country are shining examples for the people of the India to fellow.

He was a pillar of strength to the Congress ever since he joined the organization. Whether as President or as a member of the Working Committee, Maulana Saheb's voice was the voice of an indomitable fighter for the country's freedom and its unity. Those who remember the days of the Muslim League agitation are aware how Maulana Saheb stood foursquare against communalism.

As one of the leaders of the Indian freedom movement and after the attainment of freedom, as one of the architects of new India, Maulana Saheb brought to bear upon his task qualities of leadership which will leave their impress for a long time to come.

A servant, philosopher, statesman, politician, and administrator, Maulana Saheb was an institution in himself. He worked for the country till the last breath of his life and died serving the people of India.

B

28

BABAR

Babar has been the tiger of the Moghuls. His original name was Zahir-ud-Din Muhammad. Born in A.D. 1482, he was a Jaghtai Turk by race, and the blood of two mightiest conquerors ran in his veins. He descended from Timur-el-leng on his father's side and Chingez Khan on his mother's. His ancestral home was in Ferghaiha (now Russian Turkistan). It is the hunter's paradise between the Oxus and the Syr Darya rivers. Babar was a young man, fair and fearless. He was a deadly shot and an unrivalled swimmer of his times. He had to fight for the kingdom of his father when he was only a child of nine. He had had a good deal of bonny fighting. After many ups and down he was able to capture Kabul, the stepping-stone to India.

On Friday, November 17, 1525, Babar set out for Hindustan. His whole force only numbered twelve thousand including camp-followers. Placing his foot in the stirrup of resolution and his hands on the reins of confidence in God, Babar marched against Sultan Ibrahim, the Emperor of Delhi, Babar put to flight over a lac of army and became master of Delhi and the surrounding territory. Technically he became the Emperor of Hindustan.

Babar fought another battle with Rajputs, the flower of Hindu chivalry. He had to match his skill and strength against Rana Sanga, the staunchest of foes. The latter was a "fragment of a man", because he had lost an arm and an eye and had eighty battle-marks on his body, Babar took a vow that if he won this battle, he would never drink strong liquor again. His determination heartened his men.

He who arrives at the inn of immortality", he said, must inevitably take his departure from the house of sorrow, the world. How much better it is to die with honour than to live in infamy."

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Babar won the battle, but he did not live long.

29 **BAHADUR, Banda**

Banda Bahadur (1670-1716) was known as Lachman Das and was a great hunter and sportsman. He became "Banda Bairagi" and made his ashram near Nasik in the Western Ghats. It was here that Guru Gobind Singh spotted him and dragged him out of his refuge to fight against Muslim tyranny to save Hinduism. Henceforward he came to be known as Banda Bahadur. He came to the Punjab and organised a strong army to fight against the commanders of Aurangzeb whom he successfully routed in various engagements. He destroyed Sirhind where the Muslim Governor had bricked into wall alive two sons of Guru Gobind Singh. In 1710, he struck coins in the name of Guru Gobind Singh and made Lohgarh his capital. Internal dissensions led to his defeat by the Mughals, humiliation and execution in Delhi.

30 **BAKSHI, Ghulam Mohammad**

(born 1907). He was the Prime Minister of Jammu & Kashmir for ten years since August, 1953. He started his career as a school teacher and became a leader of the Kashmir National Conference. He introduced free education and free medical aid in the State.

31 **BALBAN, Ghias-ud-Din**

Ghias-ud-Din Balban (1266-1286 A.D.) was the greatest of the Sultans of Delhi. He was a slave whom Ilthumish purchased from one of his nobles. He soon rose to power and became a noble himself. Under Razia Begum he was Amir-i-Shikar (Master of Hunting) Nasir-ud-Din Mahmud raised him to Prime-Ministership. He was the virtual ruler. He made many conquests. When the king died in 1266, he became the king! But his son died in fighting with Mongols in the Frontier. The shock killed him.

32 **BALWANT, Bawa**

If a Panjabi poet has gate-crashed into prominence unannounced, it is Bawa Balwant. Bawa has learnt more from the struggles of life than from books, and his writings are manifestations of the feelings of toiling millions.

In his poem "Samajvad" he brilliantly indicates that there is no end to the evolutionary process of human thinking. The "Samajvad" has been personified and it says.

Mera yug aya hai, koi rok pa sakda nahin
Is 'mahan rani' di hasti nu bacha sakda nahin

'This is my age! No power can prevent it any further. The capitalistic structure of society is bound to crumble down."

Reh nahin sakda koi sanmukh mere pahla nizam,
Jagat vich hona hai am—
Men asulan di sachai hi tun ho jana ae am,

(The existing order cannot stand face to face with me. I (Socialism) will prevail in the whole world solely due to the truthfulness of my principles).

33

BALMUKAND

Mr. Balmukand, Jana Sangh MLA who has suddenly come into the limelight because of the dramatic development at Raj Bhavan, Chandigarh, represents the section that joined the Sangh for reasons of political expediency. Though he has denied having crossed over to the Akali party on the offer of a Ministership, the Akali leaders who masterminded this move continue to claim that they have documentary evidence to prove he had struck a deal with them.

Mr. Balmukand joined the Sangh on the eve of the mid-term poll, though he has been claiming that while at school he was a member of the RSS and used to attend shakhas. His election to the Vidhan Sabha was an accident. He was elected in the mid-term poll from Ferozepur constituency as a Jana Sangh candidate by a narrow margin of about 1,500 votes, defeating Congress candidate Girdhara Singh, not because the Sangh had solid backing in the constituency. The main reason for his success was that, having been in the Congress for some time he was put up by the anti-Girdhara Singh faction of the Congress in collaboration with the Jana Sangh, This Congress faction worked against the official candidate, and thus split the Congress votes. Apart from this, the Akali-Jana Sangh alliance helped him to secure the votes of Sikhs opposed to Mr. Girdhara Singh.

34 BANERJEE, S.

He does not have the speed of Nissar : but his bowling is characterised by a perfect length which he can maintain for hours. He runs up to the wicket with ease, brings his hard rights over and delivers the ball with rhythmic action. Banerjee did not play in any of the 'Tests' in England ; but his performances in first class matches were very good.

35 BANERJEA, Sir Surendranath

Surendranath Banerjea was born in 1848. He was nine years old when the Indian Revolt of 1857 broke out. His father was a doctor. Himself he was sent to compete for Indian Civil Service. He passed the competition in 1869 and was appointed as Assistant Magistrate in Sylhet. Soon he fell into disfavour and was dismissed from Indian Civil Service. He was given a compassionate allowance of Rs. 50/- a month,

He went to England again to plead his case and also qualify at the bar. In the former case the verdict was against him ; and in the latter the Benchers declined to call him to the Bar, because he was a dismissed official. It was a heavy blow to him.

He returned to India and became Professor of English in the Metropolitan Institution in June 1875. Gradually he rose in the educational world. He formed the Indian Association to bring different political views upon one platform. During the Illbert Bill controversy he suffered Civil Imprisonment for two months. It increased his popularity.

He was elected to the Bengal Council in 1893 and sat on it for eight years. He opposed the 1899 bill for officializing the Calcutta Corporation. In 1890 he had gone to England on a Congress deputation. He was knighted on January 1, 1921, and became a minister in the reformed Provincial Executive Council. He died on August 6, 1925. His political career was influenced by English literature :

"My professional work greatly helped me in my public speeches as I had to teach the classics of the English literature. Among them were the speeches and writings of Burke, Froude, Lord Morley and others. I thus lived in constant association with the great masters of the English language and in close familiarity with their vocabulary and methods of thought, and to none do I owe a greater debt than Edmund Burke, whose political philosophy has so largely moulded my own views about government and society."

36 BANKIM CHANDRA CHATTERJEE

Bankim Chandra Chatterjee was born in Hoogly where his father was the Deputy Collector on June 27, 1838. He joined the Hoogly College in 1847. In 1857 he joined the Presidency College. Keshab Chandra Sen was his classifellow. He was one of the first graduates of the Calcutta University.

Bankim joined the Bengal Executive Service and was appointed a Deputy Magistrate. He devoted most of his time to literature. He founded the Bengal periodical *Bangadarshan* in 1881. He continued to contribute to other journals throughout his life. He published *The Adventures of a Young Hindu and Rajmohan's wife.* His novel *Durgeshnandini* was published in 1865 and *Kapalakundala* in 1868. He brought out *Krishnakanter Will* in 1878. The famous *Anand Math* came out in 1882. There are many other books to his credit. He died in 1894.

The name of Bankimchandra is linked with the Indian anthem *Bande Matram.* He was a political visionary. His main concern was the emancipation of India. He dreamt golden dreams of the future of his fatherland.

Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark field waving, mother of might.

37 BAUDHAYANA

Baudhayana, a writer of 2nd century, is famous for *Bhagavadajjuka*, *Dharamsutra*, and other books. He wrote commentaries on *Brahmasutra*. He is the only ancient writer of farce in India.

38 BERNIER

Bernier was a French visitor to India in the 17th century. His descriptions of India are quite remarkable and memorable. This is what he wrote about Banaras :—

> "Banaras is a general school of gentiles. It is the Athens of India whither resort Brahmins and other devotees.........The town contains no colleges or regular classes as in our universities, but resembles rather the schools of the ancients, the masters being dispersed over different parts of the city in private houses. principally in the gardens of the suburbs, which the rich merchants permit them to occupy. Some of these masters have four disciples, others six or seven and the most eminent may have twelve ; but this is the largest number."

39 BHABA, Dr. Homi Jehangir

Born 1909. He was Chairman of the Atomic Energy Commission of India. He was a famous physicist. F.R,S. He was President of Indian Science Congress in 1951. He was Director of Tata Institute of Fundamental Research. He had published papers on cosmic rays and Quantum Theory. He presided over Atoms for Peace Conference at Geneva in August 1955. Several Atomic Reactors in India have been completed under his guidance.

40 BHADRABAHU

Bhadrabahu was a great Jain saint of 4th century B.C. He is famous for his book on Jain doctrines known as *Kalpasutra*. It mentions 23 Tirthankaras who preceded Mahavira.

41

BHATNAGAR Dr. Shanti Swarup

Dr. Shanti Swarup Bhatnagar (1894—1955) was a great scientist who played a great part in the scientific and industrial development in India. His father having died earlier, he was brought up charitably by some Lahore families and the Dayal Singh Trust granted him a scholarship. He took his doctor's degree from London University and worked in Banaras and Punjab Universities. He carried out scientific researches. He became the Director of Scientific and Industrial Research in 1941. He was knighted in 1941. After independence he became Secretary in the Ministry of Scientific Research and Cultural Affairs. He was also an Urdu and Hindi poet. So he wonderfully fitted the Ministry of Scientific Research and Cultural Affairs.

42

BHATT, Bana

Bana Bhatt is an ancient Sanskrit poet of great repute. He lived in the seventh century A.D. and was poet-laureate of King Harsha Vardhana. He is the author of *Harsha Charirta* and *Kadambari.*

43

BHAVBHUTI

Bhavbhuti, belonging to 8th century, is considered the rival of Kalidasa. He was patronized by Yasovarman, the King of Kannauj. He is the author of three plays : *Mahaviracharita*, *Malati-Madhava*, and *Uttaramacharita.*

44

BHOJA, Mihir

Mihir Bhoja (840—907) came to the throne of Kannauj in 840. He had to fight many battles against kings of Deccan and Bengal before he became a master of the land. He was tolerant of all religions. The Arab travellers said of him : "There is no country in India more safe from robbers than his is." He was a great patron of learning and arts.

45

BHAGAT SINGH

Sardar Bhagat Singh (1907—1931) played a great part in the struggle for the freedom of India. He was born at Banga near Jullundur. He was the nephew of Sardar Ajit Singh, another revolutionary leader of India. Sukhdev, Rajgru and Dutt were prominent companions of Bhagat Singh. They threw a bomb in the hall of the Central Assembly. After a mock trial they were sentenced to death and hanged on March 23, 1931.

46 BHARAVI

Bharavi is one of the most famous Sanskirt poets. He belongs to 6th century A.D. He is the author of a drama based on the Mahabharata. "His work is spirited and vigorous. The style is vivid and forceful. It is overcharged with sense and sound, though there is little ruggedness about it which has probably crept in because of his consciousness for the use of the rules of grammar. He exhibits an acrobatic delight in playing with literary devices. For instance, one stanza has only one consonant sound and some stanzas can be read backwards keeping the same sense."

47 BHARATA

Bharata was an actor, dancer and musician of the 8th century B.C. He wrote on technique of acting. dancing and singing. His *Natyashsastra* is regarded a masterpiece of critical literature.

48 BHARTRIHARI

He is famous for his book "Niti Shataka". It is a poem on themes borrowed from Manu Samriti and Mahabharata.

49 BHASA

Bhasa is an ancient Indian dramatist belonging to 2nd century A.D. As such, he precedes Kalidasa. He is the author of 13 plays discovered near Trivandrum. He is one of the best Sanskrit poets and Kalidasa might well have learnt his technique from him.

50 BHOJA, Raja

Raja Bhoja (997—1052) is the hero of many folktales in

Gujarat. He is said to have defeated Mahmud of Ghaznvi. He was also an author and wrote several books. His *Natyashastra* continues to be an authentic work on dancing.

51

BHUSHAN, V.N.

The Indian P.E.N. for February 1952 paid a tribute to Prof. V.N. Bhushan who had then recently died. He will live as an Indo-Anglian poet who won praises of Blunden Rhys, Sola de Pinto, Drinkwater, Cazamian, Dobree, Baring and others. The epitaph to him is that which he included in his anthology *The Peacock Lute* :

> My pilgrimage shall be a scented flame on earth,
> To kindle the beacon-fires of Goodness, Beauty and Truth—,
> My love-fringed life shall be a symbol of immensity,
> My trophy of triumphal light and a lyre of liberty !

As a poet, playwright and critic, Prof. Bhushan has made his influence felt and the two anthologies, *The Peacock Lute* and *The Moving Finger*, bear testimony to his worth as a poet and a critic. As a playwright, *Anklet Bells*, *Samyukta* and *Mortal Coils* are successes ; and the pity is that he did not bring out two other anthologies, as he had promised, on drama and the short story in India. We expect this work will be fulfilled by another of his tribe.

52

BIBI, Chand

Chand Bibi (1555-1599 A.D.) was one of the greatest heroines of world chronicles. She ruled Bijapur in the name of her nephew. She fought very bravely against the overwhelming forces of Akbar the Great who invaded her territory. As a result, Murad, the prince, was repulsed from Bijapur. She was a great administrator and patron of arts and literature. Jealous of her power, her chiefs murdered her in 1599 A.D. Only then was it included in the Mughal Empire.

53

BIR BAL

Bir Bal (?—1589) was one of the Nine Gems in the court of Akbar the Great. He was a great poet and soldier famous for his wit and humour. His real name was Mahesh Das. He was the trusted general of King Akbar. He was killed in action in trying to subdue the Pathan tribes in the North Western Frontier who have been plaguing the Mughals as well as the British and now the Pakistanis.

54 **BIRLA, Ghanshamdas**

G.D. Birla is one of the greatest industrialists of India. He was the President of the Indian Chamber of Commerce in 1924. He was delegate to the International Labour Organisation at Geneva in 1927. He was member of the Indian Fiscal Commission on Labour in 1939. He is a famous philanthropist and financier of Mahatma Gandhi in the movement for freedom. He is the founder of several educational institutions, the most famous one being in his village Pilani (Rajasthan).

55 **BOSE, Sir Jagdish Chandra**

Just as Kalidas, the great Sanskrit poet, awakened the Western mind centuries back, to the beauties of her literature, Vivekanand in our times made the world realise India's spiritual greatness, Tagore thrilled the world with his melodies and raised high the head of his country in the world of letters, and Gandhiji established India's greatness in the field of politics, Jagdish Chandra Bose, by his amazing discoveries, showed to the West, once again, that India's mind was alive and she was capable of producing children who could become the teachers of the world.

Bose had all the advantages of birth and upbringing. He was born on November 30, 1858, at Rarikhal, a village in the Dacca district of Bengal. His forefathers, who were well-to do people, had lived there for many generations and commanded great respect and influence. Bose was spared all the struggle that most great men of the world had to make. He was born with a silver spoon in his mouth.

In due course, he passed the B.A. examination of this University, and secured also the B.Sc. degree of London University. He came in touch with some of the best teachers of

Science and saw some of the best equipped laboratories. This kindled his enthusiasm for research and he cherished the desire to become a distinguished scientist himself. How fa this desire of his was fulfilled, the world knows too well.

After completing his studies in England, Bose returned to India, armed with a letter of recommendation from a distinguished economist to the Viceroy of India. And he had not to wait long. Soon he was appointed the Professor of Physics in the Presideney College, Calcutta. But he did not feel happy there. He was given only two-thirds of the salary given to a European Professor in the same grade. This hurt his pride.

Bose's chief work was on plants and metals. By his startling experiments he proved that all the three kingdoms of matter,. *i.e.* animal, vegetable and mineral, are one. Some scientists thought that all his experiments were a mere child's play. But, like all other great men of the world, Bose was not to be disappointed. He went two or three times to England and took with him his marvollously delicate instruments. With their help he proved what he had said. The world was simply stupefied to see instruments that could measure to a millionth of an inch, the nervous reflex and the growth of plants.

Bose's seventieth birthday was celebrated in the Bose Institute in 1928 with great eclat. On this occasion, Sir and Lady Bose received congratulations from their friends all over the world,—England, Egypt, China, America and many other countries. Bose regretted that the world was suffering from mutual distrust. It was not good. He appealed for co-operation, at least in intellectual matters. He wished that the world should believe not only in the unity of life but also in the unity of civilization, and that we should try to fuse the different units into one brother-hood of man.

After a splendid record of work, he died of heart failure on November 23, 1937, at the age of 79. In him, India lost a worthy son and the world a great scientist. In the words of Sir Malcolm Hailey, sometime the Governor of the United Provinces, he was in the World of Science what Tagore is in the World of Letters and Gandhiji in the World, Spiritual.

56

BOSE, Nandlal

Nandlal Bose is the most famous artist of the classical school in India today. He has been a Director of the Kala Bhavan, Shantiniketan since 1919. He is known as the Father of Modern Painting in India. He has travelled with Poet Tagore in Far East, China and Japan.

57

BOSE, Sarat Chandra

Sarat Chandra Bose, brother of Subhas Chandra Bose, was a great fighter for freedom. Before his death he was President of the United Socialist Organization of India. Moving references were made to him by the then Prime Minister Jawaharlal Nehru in the Indian Parliament.

Soon after question hour, the Prime Minister, in a solemn voice, referred to the death of Mr. Bose, "an old member of the House, and one who played a notable part in the service of the people and the country."

Pandit Nehru added : "A member of a very distinguished family and a lawyer of eminence, Mr. Sarat Bose occupied the higest position in the organisation engaged in the struggle for freedom. He was a member of the Congress Working Committee for some years and he became a member of the House and was chosen as the leader of the Congress Party of the House, Later he became a member of the Interim Government which came into existence in 1946."

58

BOSE, Subhas Chandra

Subhas Chandra Bose, born on 23rd January 1897, was pre-destined to purge Bengal of the perverted love of terrorism. At the same time, he was not going to be a weak-kneed patriot. He was going to steer clear between revolutionary action and political inaction. If in Mahatma Gandhi we are blessed with a man of God and in Jawaharlal a god of reason, in Subhas Chandra Bose we found a very dare-devil of action.

In spite of play-truant habits and a breeze of brilliant naughtiness about him, young Subhas passed the Matriculation Examination with distinction standing high in the Calcutta

University. But soon a wave of spirituality overtook the promising lad. He practised meditation in the solitary corners of the home.

At one stroke the Boy Bose decided to forsake all the pleasures of this world. He set at naught the love and luxury of his prosperous house. Off he set into the heart of a jungle. The verdant trees welcomed the bright-eyed boy. He sauntered along the valleys of Himalayas. God was his adventure in the woods of godliness. He wanted a teacher. A spiritual master he sought.

Bose visited Gandhiji at his Ashram at Sabarmati in May 1928. He reported to him the enthusiasm of the masses. He begged the Mahatma to come out of retirement. He requested Gandhi to give lead to the country. The reply of the Mahatma was that he did not see any light. Before his very eyes, the peasantry of Bardoli were demonstrating through a No-tax Campaign that they were ready for the struggle.

"There is absolutely no doubt," wrote Subhas Chandra Bose, "that if the Congress Working Committee had taken courage in both hands, they could have anticipated the movement of 1930 by two years and the appointment of the Simon Commission could have been made the starting point of such movement."

Subhas advocated activism. He was opposed to passivism. And it was passivism that was being preached by the Saint of Sabarmati. Mahatma Gandhi was going the way of Shri Aurobindo Ghose.

The gulf widened between the Right and the Left. Pandit Motilal Nehru stood for the all-in-all acceptance of the Nehru Report of which he himself was the author. Subhas Bose stood for its all-in-all rejection. Mahatma Gandhi came forward with his compromise formula.

Bose was elected President of the Indian National Congress for 1938. A royal reception was accorded to him at the Karachi aerodrome. The Congress was to be held at Haripura on the banks of the river Tapti. The Congress Nagar presented a view of enchantment. It was the 52nd Session of the Congress.

Fify-one gates were constructed.

Fifty-one national flags were hoisted.

Fifty-one bullocks drew the chariot.

Fifty-one national songs were sung.

"We are blessed with the Presidentship of one whose life is one of unbroken records of sacrifice and service and suffering," said the Chairman of the Reception Committee. "I hope and pray that under the wise guidance of our President we may march further forward to our goal and add more glorious chapters to our history."

On 4th February, 1944, the Indian National Army went into action and on 18th March, 1944, they crossed the Indo-Burma Frontier.

The Indian National Army detachments along with the Japanese detachments surrounded Imphal after taking Mora and other villages. But the lack of air support and the disruption of supplies owing to monsoon, forced the Indian National Army to withdraw.

The Indian National Army was engaged in a defensive campaign, when the British Forces invaded Burma. During this campaign, many staff Officers of the Indian National Army went over to the British Forces. There were other officers who remained loyal to the Indian National Army. When Meyktila fell and the 14th Army's progress was seen to be too fast for the Japanese to stop, it was decided to evacuate Rangoon.

Sri Subhas Chandra Bose and his colleagues left Rangoon on 24th April 1945 for Bangkok; they were the last to leave. The Japanese Commander-in-Chief and the Burma Government had left on 23rd. A force of over 6,000 men and officers of the Indian National Army was left in Rangoon to protect Indian life and property under Major-General Lokanathan.

The Indian Independence League was left in charge of Sri J.N. Bahaduri, Vice-President.

These days were marked by a frequent stormy exchange of views between Mr. Bose and Japanese Liasion officers. Mr. Bose knew during these days that Japan's collapse was only a matter of days, but even after the radioed reports of Japan's unconditional surrender were available, the Japanse Commander of Singapore, General Itagaki, continued to be truculent.

Mr. Bose's plane reached Bangkok safely after which nothing is known definitely. A few days later, the Tokyo radio broadcast a Domei agency report that Mr. Bose had air-crashed and died in hospital.

59 BUDDHA, Mahatma

These are extracts from an article by Swami Jagdishwarananda :—

Buddha was born at Kapilvastu in Nepal circa 567 B.C. and died as an octogenerian at Kusinagar in Oudh. He was the only son of the Sakya King Suddodhana.

Buddha realised the four noble truths (Arya Satyas) of human life. The first truth is that life is sorrow. Life which we prize so much is long-drawn ache and agony, pain and panic. The second truth is that desire is the cause of sorrow. Desire (in Sanskrit Trishna and in Pali Tanha) which is lust of life and thirst of things is the root of all our sorrows and sufferings It is desire that builds this house of flesh and makes the soul wander from world to world. The third truth is the cessation of sorrow which is Nirvan or Enlightenment. In this state of ever-lasting peace and blessedness, all sorrows end and the wheel of transmigration also ceases. The fourth truth is the Noble Eight-fold Path that leads straight to eternal peace.

The eight fold path consists of right view, right purpose, right speech, right conduct, right means of livelihood, right effort, right mindedness, right rapture. Buddha stresses that if one follows strictly this eight-fold doctrine, he is sure to get rid of all sorrows and enter the abode of peace. He also enjoins five negative virtues for all men ; kill not, steal not, commit no adultery, lie not, and abstain from drinking.

60

BUX, Allah

Allah Bux, who was shot as Chief Minister of Sind in the pre-partition days, played a great part in keeping India united against the fissiparous politics of the Muslim League. He died as a great nationalist hero of India.

This is what R.K. Sidhwa wrote about him immediately after his assassination :—

"His ardent desire to serve the people, to remove corruption and to establish Hindu-Muslim unity cannot be forgotten. He was responsible for enacting an act for joint electorate in the local bodies."

———

C

61 **CARIAPPA, K.M.**

Born in 1900 in Coorg, General K.M. Cariappa was the first Indian Commander-in-Chief of the Indian Army after the departure of the British in 1948-53. He was High Commissioner to Australia in 1954-56. He was the first Indian officer to enter the Staff College, Quetta in 1938. He saw service in the Middle East and Burma. He was decorated with Legion of Merit by U.S. Government. He is President of All-India Ex-Service Men-Federation.

62 **CHAND, Bardai**

Bardai Chand is an author of *Prithvi Raj Raso*, a 2,500-page long poem on the reign of Prithvi Raj.

63 **CHANDRA GUPTA I**

As Mr. Vincent Smith puts it : "He is the first strictly historical person who can be properly described as Emperor of India."

Chandra Gupta I (320-325 A.D.) founded a dynasty which ruled over India for two hundred years. He was the son of a petty chief of Magadh called Ghatoto-kacha. He came to the throne in 230 A.D. He assumed the title of Maharaja-Dhiraj. He was married to Kumardevi, a Lichchavi princess. He struck his coins in the name of his wife, Kumardevi. He started a new era on February 20, 320 A.D.

64 **CHANDRAGUPTA, Maurya**

Among those who visited the Greek camp during Alexander's stay in India was a young Indian—Chandragupta Maurya. Chandragupta belonged to the Nanda family which then reigned in Maghada. It was the Nanda kingdom that

Alexander had been preparing to attack at the time when his soldiers refused to follow him further. Chandragupta was then quite a young man, but he had held an important military command under the Nanda Kings. The King, however, had become displeased with him and, as a result, Chandragupta had plotted against him. The plot being discovered, he was obliged to fly from the country. In his flight he was accompanied by his friend, the Brahman Chanakya, who afterwards became his minister. He then came to the camp of Alexander. According to one story, he offended the Great King by his impertinent language and was sentenced to death but managed to escape. "Fatigued with his journey he lay down to rest when a lion of a large size came and licked off the perspiration with his tongue, retiring without doing him any harm. This prodigy inspired him with ambitious hopes." In any case, his visit to Alexander can only have been a short one, as the Greek conqueror soon afterwards left the country. It was now that Chandragupta's opportunity came. He utilized it well. On the foundations of the broken kingdoms of Northern India and upon the Nanda kingdom, which he soon afterwards seized for himself, he built the Maurya Empire—the first real Empire in the history of India.

65

CHARAN SINGH

U.P.'s Ex-Chief Minister, Chaudhary Charan Singh is known in political circles for his stick manoeuvres. Changing sides is not new to him. When he was in the Congress he was alternately a supporter of Mr. C.B. Gupta and Mr. Sampurnanand.

A Meerut lawyer, he was inducted into the U.P. Ministry by the late Pandit Govind Ballabh Pant to counter the growing influence of Mr. C.B. Gupta. But he did not prove of much help in this direction. He came out against Mr. Gupta only when the latter quarrelled with Chief Minister Sampurnanand in 1958. Later, he changed sides. He remained in the Congress as long as he felt that the organization was too strong to be challenged, nursing the grievance that his talents were not getting due recognition because he belonged to a "backward" caste. Taking advantage of weakening of the

Congress and the anti-Gupta sentiment among the Congressmen, he broke away from it in 1967.

During the mid-term poll campaign, his newly floated party—BKD—became a synonym for caste mobilization. Till a few days back he got the BKD to pass resolutions saying that the Congress was nearest to the ideals of the BKD. After 9 p m. on 23 September, the Congress became anathema to him. This is because the Congress can no longer assure him of Chief Ministership of the State.

Recently, a Lucknow wit nick-named him Chaudhary Charan Singh, and the name has caught on.

66 CHARAK

Charak belongs to the 1st century. He is oonsidered as the King of Physicians in India. He was acquainted with all branches of medicine, including surgery, midwifery and psychotherapy.

67 CHATTOPADHYAYA, Harindranath

Mr. Chattopadhyaya is a well-known poet, actor and playwright. In 1951 he visited Russia as a representative of Indian artists and authors. He was a Member of the First Indian Parliament (1952-57).

68 CHATTOPADHYAYA, Kamla Devi

Born 1903 Kamla Devi is a famous woman leader of India. She was General Secretary of All-India Women's Conference 1926-30 and its President 1944-45. She is actively associated with the Academy for Dance, Drama and Music.

69 CHAUHAN, Prithviraj

Prithviraj Chauhan belonged to the house of Chauhans. He was the last king of the dynasty. The most dramatic event of his life is running away with Sanjokta, the daughter of Jai Chand of Kannauj. Jai Chand helped Mohammad Ghori in the defeat of Prithvi Raj. This was the end of the Hindu glory in the country.

70 CHOLA, Rajendra

Rajendra Chola (1014-1044) extended his dominion from the foot of the Himalayas to Kanya Kumari. He also conquered Andamans, Nicobar and Malaya. His reign is known as the Golden Period in the history of South India. He was a great builder and administrator.

71 CHHOTU RAM, Sir

Sir Chhotu Ram, who filled a vast space in the public life of the Punjab and dominated its politics in the pre-partition days, was born in November 1883. He was a dynamic personality with a driving force and a pillar of strength with a compact programme of life.

After passing his B.A. examination, he served for some time as Assistant Secretary to the Raja of Kalakar (Oudh). He was there for six months. Finding the surroundings unsuitable to his temperament, he left the job. Very few, if any, know that he served as a teacher for a year in the Rang Mahal High School, Lahore. In 1908 he took service in the St. John's Mission High School, Agra. He was offered the job of a Naib Tehsildar, but declined it because he said he was not prepared "to live on bribes".

In 1910, he secured a first division in the preliminary Law Examination and passed the Final examination in Law in 1911 again securing a first class. Chaudhary Chhotu Ram practised Law for about a year at Agra from where he shifted to Rohtak in October 1912.

For over a period of ten years (January 1926 to October, 1936), he acted as the leader of the Unionist Party in the Punjab Legislative Council. In 1936, when Sir Shahabbudin was appointed the Minister of Education, Chaudhary Chhotu Ram was elected the President of the Punjab Legislative Council.

When provincial autonomy was introduced and popular ministries came into power in 1937, Sir Chhotu Ram became the Minister for Development to the Punjab. Later he became

Revenue Minister and continued to hold that office till hi death.

One of the wishes that remained uppermost in his mi and which used to make him anxious was the bringi out of an Urdu daily newspaper for which he had collect money.

This is a speech Sir Chhotu Ram delivered at Lahore May 13, 1943 :—

"If the British Government remains in India, no one wi ever be happy. If the Britishers had any sympathy for Indian they would not have ill-treated them in South Africa. Englis men are not angels sent by God on earth. If they had believe in justice to the oppressed, they would not have kept the colo bar for our countrymen in England and South Africa. Ho we are treated in the hotels there, we cannot describe. It due to our own differences that they are ruling in this countr The British Government cannot be as good as your ow Government. For the last 150 years they have been here bu did they ever care for you ? For a few days they got the work done with the help of the Hindus, then with the assistanc of the Muslims and then ensnared the Sikhs. It was all don for their own selfish ends."

72 CLUBWALA, Mar

IN CANADA they called her "the woman with man caps." In America she became famous as "Mrs. Roosevelt India." In Madras she is "Amma" (mother) to over thousand unhappy, unwanted little children. After Worl War II, she became "the darling of the armed forces" and so many people all over she is "an angel of mercy". And sh calls herself "a royal beggar".

To put it very simply, Mrs. Mary Clubwala Jadhav is social worker—"the Queen of Social Workers," yet anothe name by which she is known.

It would be almost impossible to list all the organisatio and societies of which Mrs. Jadhav is a president, or chairma founder or member. But the most recent feather in her cap is her unanimous election as President of the Indian Council of Social Welfare. And that speaks volumes for recognition as well as the high regard in which she is held in social welfare circles, for this is often a keenly contested and coveted post—Mr. V.V. Giri was once its President.

Though, this is not the first time that Mrs. Jadhav has been the CSW President. Besides being a founder-member, and an active one ("I have never missed a single conference") she has been president twice before.

It would be equally difficult to list the honours and awards she has received in recognition of her services. Some of them were—Kaisr-I-Hind, M.B.E., Padma Shri and Padma Bhusan ; plus a lot of "love, gratitude, affection, attention and flattery".

Social welfare "is the only profession that I have ever done. It is only my whole life" says Mrs. Jadhav. As far back as she can remember, she has been in it in some form or the other.

A Parsi, Mrs. Jadhav has lived in the south almost all her life. Her father was a big businessman of Wellington. With all the luxury around her, she could have had whatever she wanted any time. But her mother always taught her "to divide and share everything, never to keep all for myself." 'On my birthdays," Mrs. Jadhav recalls, "she used to come and tell me, "here are your presents and sweets. Now, go, give them away."

Other appointments followed that brought her "to the outer field" and spread her fame outside Madras too. But she became really well known and loved during World War II.

For her children Mrs. Jadhav is willing to give up anything. She was offered the Mayorship of Madras, but she refused it because she would have had to give up her court work—and that meant the juvenile courts for her.

Mrs. Jadhav has served as the Sheriff of Madras in 1957-58

—the first lady Sheriff. "I designed the court dress myself," she proudly says.

73

CORBETT, Jim

The opening of the new museum to the memory of Jim Corbett in Corbett National Park will add new interest to the need for the preservation of India's wild life.

The 200 square-mile park includes such places as Dhikala and Kaladhungi, where Jim Corbett spent much of his life. and the museum, in which there are exhibits of many of Corbett's personal belongings, shows the affection of the Indian people for this great man.

With the ban on tiger shooting being increasingly enforced, it is interesting to recall his warning words on the dangers facing India's tigers.

"A tiger is a large-hearted gentleman with boundless courage," he wrote, "and when he is exterminated—as exterminated he will be unless public opinion rallies to his support—India will the poorer by having lost the finest of her fauna."

Corbett's love and respect for the tiger probably began on his eighth birthday.

He crept silently behind some bushes, stalking seven jungle fowl which he had seen. He carefully raised his head over the bush—and looked straight into the face of a tiger.

For a moment the world stood still and then the king of the forest turned away as if to say : "Hello kid, what are you doing here so far away from home ?" and walked on.

Jim Corbett was born and worked in the Terai, the belt of forest that stretches for hundreds of miles on either side of Nainital District. He grew up to be a legendary hunter and even today the villagers of Kumaon District, where he mainly hunted, remember him as the man who freed them from the terror of man-eating tigers. He was a hunter who was their greatest friend.

He was born in 1875 and educated at Nainital. Later, for 21 years of his life, he worked as an official on the Indian Railways.

In the early years of his service he went through many hard times. He knew what it was like to be poor himself and live on one meal a day. No one who came to him for help was turned away and his books are full of accounts of the poor but warm-hearted people among whom he lived.

During the First World War he helped to recruit more than 5,000 men from the Kumaon hills and led the 70th Kumaon Labour Corps in France.

In the Second World War, Jim Corbett again recruited men from the hills, and, after recovering from an illness, trained troops in the art of jungle fighting in the forests that he knew so well. For these services he was awarded the rank of Lieutenant-Colonel.

D

74 **DADUDAYAL**

Dadudayal (1544-1603 A.D.) was the most famous saint and sage of Rajasthan. He became an ascetic at the age of eleven. His son, Garib Das, was a notable Hindi poet. Akbar invited Dadudayal to Fatehpur Sikri in 1584 A.D. and listened to his compositions for forty days. He is the author of *Harde Bani.* He was a contemporary of Tulsi Das.

75 **DANDIN**

Dandin is a great prose-writer of the 7th century. He lost his parents in childhood. He is famous for his book *Avantisundrikatha*, and *Kavyadarsa.*

76 **DAS, C.R.**

(1870- 925). Deshbandhu C.R. Das was a great nationalist leader and political guru of Subhas Chandra Bose. He joined hands with Motilal and Lajpat Rai to form the Swarajya Party in 1926.

Chitta Ranjan Das has been the poet, pleader, politician, and prophet of India. He has been the harbinger of restless, radical and revolutionary India recently represented by Subhas Bose and his Forward Bloc.

Chitta Ranjan was born on November 5, 1870. After Matriculating from the Calcutta University he went to England for higher studies. There he hid some brisk political propaganda for Dadabhoy Naoroji who was standing for the British Parliament and did get elected. Mohammad Ali Jinnah also took part in this electioneering campaign.

Das showed a great moral courage in putting himself to unnecessary trouble in order to pay off a very heavy loan for which his father had stood security on behalf of a friend. The friend failed his father, but the son paid off the loan even though the loan was time-barred.

Das first showed his brilliance as a lawyer in the terrorist case of Aurobindo Ghose. His brilliant advocacy at once brought him into limelight. Again he shone dazzlingly in the Manicktolla Bomb Case in which thirty-six Bengalies were involved. He carried out the defence without remuneration. His practice otherwise was the most lucrative. His earnings sometimes verged on fifty-thousand pounds a year.

Das, like Bose, had had his difference with Gandhiji and was the father of the Swarajist Party. Pandit Motilal Nehru, the father of Jawaharlal, was his co-worker. Bose and Das formed an excellent team of work. When Das became the Mayor of Calcutta, Bose became the Chief Executive Officer.

Das was the father of nationalism in Bengal. Subhash Bose looked upon him as his guru. The sudden death of Das on June 16, 1925, shocked the whole country.

77 **DAS, Keshva**

A Hindi poet of the 17th century. This period is known as "Ritikal". He followed traditional channels of poetry, like others. It was the period of the development of Hindi poetics.

78 **DAS, Ram Saran**

R.B. Ram Saran Das was one of the most notable personalities of the Punjab. He held nationalist views and was the Leader of the Opposition in the Council of State.

Born at Lahore on November 26, 1876, L. Ram Saran Das belonged to a leading ancient family, the members of which were in power for several generations before Maharaja Ranjit Singh's reign in the Punjab. His great-grand-father once commanded the well-known cannon "Zamzama". His father, R.B. Mela Ram, was a poineer businessman of th Punjab and a great philanthropist, enjoying enviable socia distinction at the hands of all including Indian Princes.

L. Ram Saran Das was elected to the Old Punjab Legislative Council in 1918 and did very creditable work. H had been a member of the Council of the State since 192 and safeguarded the interests of the Hindus of the Punjab His speeches in the Legislature were well supported with fact and figures and were carefully listened to by all sections o the House. He had been the Leader of the Opposition in th Council of State for the last 7 years.

L. Ram Saran Das, as Joint Secretary of the Kangra Valley Earthquake Relief Committee, rendered very valuabl services to the unfortunate victims.

Very alert, accurate and active in his business and public life, he was nevertheless of sober and thoughtful temperament. He was very fond of travelling and had visited several foreign countries, including Britain, the European Continent, Egypt Dutch East Indies, Java. Bali, Malaya, Siam, Indo-China Burma and Ceylon. Throughout his wide travels in the Eas and the West, he retained the typical Indian dress.

79 **DATTILA**

A writer and commentator of the 8th century B.C. H was a pupil of Bharata. He wrote a magnificent commentary on dancing called *Bharatarnaya*.

80 **DATT, Vajra**

Vajra Datt flourished in the time of Dev Pal (815-85 A.D.), a ruler of Bengal. He is the author of *Lokeshwar Shatak*.

81 **DAYANAND, Swami**

Swami Dayanand Saraswati, the founder of the Arya Samaj Movement, was born in 1824 and died in 1883. He refused to believe that idols in the temple have any more power than ordinary bits of stones of the hills. Thus Patanjaji Sethi writes :—

The "revolt" laid the foundations for the starting of the Arya Samaj movement, of which Dayanand Saraswati was the founder. The movement has spread all over the country and has ardent adherents in many parts of Asia.

Born in 1824, Dayanand was instructed in Sanskrit and Shaivism from the early age of five. When his mind finally revolted against idol-worship at the age of fourteen, he still dared not openly renounce the beliefs of his father and forefathers. However, to avoid marriage—his mind was occupied with matters of larger import—he ran away from home at nineteen to become a sanyasi of the Saraswati order.

He spent the next fifteen years as a wandering ascetic, living in jungles, in the Himalayan retreats and at places of pilgrimage in northern India. A tough, old blind teacher completed his education and inculcated in him a reverence for the Vedas. He sought in the Vedas a solution to the problems of human misery and final salvation.

After 1866, he gathered disciples, maintaining that in the Vedas, specially the Rig Veda, all modern discoveries were described He founded the Arya Samaj and denied caste and creed differences. The earliest Samaj was established in Bombay in 1875. The movement has reconciled modern science and western ethics with the faith of the Vedas. Numerous Dayanand Anglo-Vedic (D.A.V.) schools in India and abroad and many colleges have come into being following this re-conciliation.

Dayanand lectured in all parts of the country after that and often challeneged all comers to religious debates, but few could withstand his forceful arguments.

His teachings, so radically different and free from hidebound traditions, roused the wrath of the orthodox, and numerous attempts were made on his life. His great physical strength saved him from assassins, thugs and cobras. The last attempt to poison him succeeded, partly because the leader felt that his mission had been completed and he felt no need to resist the effects of the poison. In the manner of John the Baptist, he had accused a princely ruler of loose living. The woman in question brought about his death by having ground glass put in his milk. Swami Dayanand, as he was popularly known, died in 1883.

82 DEHLVI, Makhmoor

"Delhi has never been without a poet of prominence. I had often been wondering as to who, after "Bekhud', would ensure for Delhi its poetic traditions. When I heard the *ghazals* of Makhmoor, I became convinced that he is Delhi's outstanding poet."

Here is a verse appreciated by the audiences at Lahore and Karachi and which left an indelible impression upon their minds :

Hamare baad andhera rehega mehfil men
Bahut charag jalaoge roshni ke liye.

(After my death, there will be darkness in the Assembly,
You will have to kindle many a lamp for light.)

Some of his *ghazals* are pieces of immortal literature. "A good verse," he believed, "either depicts the true condition of the poet, or is an advice or is connected with some story." Here, for instance, is a verse incorporating an incident though it does not appear to be so. The intesity of feeling reflects the condition of the poet :

Tark-i-talukat se woh baat to gayi,
Ek rasm reh gayi hai, mulakat to gayi.

(With the severence of relations the old charm is gone. It is now just customary to meet her, but the real warmth is gone.)

83 DESAI, Bhulabhai

Mr. Bhulabhai J. Desai, Court Martial defender of I.N.A.

officers in the Red Fort trials at Delhi lived to receive popular acclaim such as India has accorded to few men.

For his defence of Shah Nawaz, P. K. Sehgal and Gurbaksh Singh Dhillon, whom Britain tried as traitors but whom Indian nationalists hailed as patriots, Mr. Desai became a veritable idol of people.

He was showered with garlands and hailed as a hero at his every public appearance from the end of the trial to the day he was stricken with illness in January.

In the I.N A. trials, Mr. Desai contended, Indians had a right to fight under the banner of Subhas Chandra Bose and that no law could punish them for doing so. He argued that "The question of allegiance is irrelevant Legal allegiance cannot be a matter of perpetuity. If it is a subject race, it will never attain freedom."

The people loved both showmanship and the arguments of this man, who has long been recognised as one of their country's ablest lawyers. Among his other cases was his arguing of the case of the Bardoli peasants before the Bromfield Committee in the dispute over land taxes in 1928.

The honours showered on Mr. Desai, after the first I.N.A. trials, were a climax to his spectacular career. He had won fame at the bar. He twice had been imprisoned for civil disobedience activities. He had soared to a high position in Congress counsels.

84 DESAI, Morarji

Shri Morarji Ranchhodji Desai is among the small band of Indians who gave up a promising career in the Civil Service at the call of Mahatma Gandhi to join the national movement for freedom.

Born on February 29, 1896, in a middle class family of Gujarat in the village of Bhadeli in Bulsar district, Shri Morarji Desai graduated in Science with First Class honours from Bombay University. He was also a Viceroy's Commissioned Officer in the University Training Corps.

Shri Morarji Desai's distinction in the University earned him direct recruitment to the Provincial Civil Service in 1918. The next 12 years provided him with ample opportunities of becoming conversant with administrative, revenue and judicial problems. However, his independent and nationalistic outlook brought him into clash with authority and, in 1930, he resigned from Government Service.

Immediately thereafter, he joined the Indian National Congress and became the General Secretary of the Gujarat Provincial Congress Committee. In 1931, he was elected as a member of the All India Congress Committee, the policy-making body of the Congress and has held that position ever since.

When provincial autonomy was introduced in India in 1937, and the Congress swept the polls in most Provinces, he was returned to the Bombay Legislative Assembly from his home constituency in Bulsar. He became Minister for Revenue in the first Congress Cabinet. In 1939, all the Congress Governments in India resigned, when India was dragged into World War II by the British Government, Shri Morarji Desai, together with his colleagues all over India, went into the wilderness. He offered individual civil disobedience in 1940 and from 1942 to 1945 was a detenue during the Quit India Movement.

In 1956, he was invited by the then Prime Minister, Shri Nehru to join the Union Cabinet. He assumed office as Minister for Commerce and Industry on November 14, 1965. In the General Elections in 1957, he was elected to the Lok Sabha by an overwhelming majority and was reappointed Minister for Commerce and Industry. In March, 1958, he became Finance Minister of India. Returned to the Lok Sabha again in the General Election in 1962, and was re-appointed Finance Minister.

In the General Elections in 1967, he was returned to the Lok Sabha with overwhelming majority. At the invitation of the Prime Minister, he joined the Central Cabinet on the 13th March 1967 as Deputy Prime Minister and Finance Minister, Government of India.

Strict vegetarian, ardent prohibitionist, intense devotee of the Gita, keen lover of music, he combines discipline with passion and tolerance.

Shri Morarji Desai is married and has a son and a daughter.

85 DEVA

Deva (1673........ ?) is one of the greatest Hindi poets. He came from Etawa and was a prolific writer having written about eighty books. One of his works is *Kavya Rasayan.* Another is *Bhav Bilas.*

86 DEVA, Acharya Narendra

(1889—1956). Acharya Narendra Deva was a great educationist, patriot and politician. He was a great scholar of ancient Indian History and Political Philosophy. He took a leading part in the struggle for independence. He was a Vice-Chancellor of Lucknow and Banaras Universities. He was a founder-member of the Praja Socialist Party and a Chairman of the P.S.P.

87 DEVI, Rukmini

Rukmini Devi (Born 1904) married Dr. G.S. Arundale, President, Theosophical Society. She was member of the Indian National Commission for Co-operation with U.N.E.S.C.O. She specialised in Bharat Natyam, Music, Dance, Painting and Arts.

88 DHILLON, GURDIAL SINGH

Sardar Gurdial Singh Dhillon, the Speaker of Lok Sabha, is one of the most widely travelled men in India today, having covered almost all the continents. Son of S. Hardit Singh and Parsin Kaur, he was born at Panjwar, distt. Amritsar, on 6th of August 1915. After graduation in Law, he joined the Dehradun Academy and became the 2nd Lieutenant, which career he abandoned for journalism and edited "Sher-i-Bharat" for two years. From journalism to politics was a natural development. He went to jail in 1942 and then in the Kisan Movement in 1945. He refused "A" class in jail and shared company with the humbler prisoners.

89

DHRUVA

Dhruva (779—793 A.D.) was an important king of the Rashtrakuta Dynasty. He carried forward his extension of territory with great success. The Arab travellers have admired his glory.

90

DRONACHARYA

Dronacharya (3000 B.C.), a Brahmin by caste, was one of the greatest warriors of the Mahabharata Age. He taught Kurus and Pandus the technique of war. In the battle he fought on the side of Kurus It was with great reluctance that his pupil Arjuna had to kill him. It was Lord Krishna who helped in his killing.

91

DUNI CHAND, Lala

One of the most important figures of the pre-partition Punjab was Lala Duni Chand, Bar-at-Law, M.L A., father of the Congress in the Land of Five Rivers.

Lala Duni Chand was born in 1870, Having been educated in the Forman Christian College and the Government College, he went to England in 1893 and was at Gray's Inn. As he returned home, he decided to dedicate his life to the service of the Motherland which he loved more dearly than anything else in the world.

He was the leader in the 1921 non-cooperation movement and, of course, went to jail.

He led his companions in the civil disobedience movements of 1930 and 1932.

In a message sent to the Punjabis from New York in August, 1919, Lala Lajpat Rai referred to this great patriot in these glowing words : "Where in the land of the five rivers is there a person nobler, truer, purer and bolder than

Duni Chand ? Having neither wealth nor excessive talents, nor an extended practice at his back, the man has fought single-handed for high principles and noble practices for the rights of the poor against the rich, for democracy. against great odds. I have had the privilege of working with him in the Municipal Committee, in the Indian Association and in the Congress and I can truthfully say that I never came across a more disinterested and high-minded public man than Duni Chand."

92 **DUTT, Bhupendranath**

Dr. Bhupendranath Dutt is the younger brother of Swami Vivekanand. He has been one of India's foremost revolutionaries. His life is a song of sacrifice, sweat and tears. He is the author of several books, including the "Dialectics of Indian Economics". "A Study of Indian Social Polity" and "Vivekananda—Patriot and Prophet". He has translated many German works into English. In return, the Germans have translated many of his books.

Dr. Dutt fled from India in 1908. Associated with the Alipore Bomb Case, he was charged for preaching sedition. He left India in disguise for America. How he could manage to do that he would not reveal. While in the U.S , he orgased Indians for the freedom struggle. In his spare time, he studied for his B.A. degree in philosophy at New York University. Later, he passed M.A. in Sociology from Brown University.

While in Chicago, he got a call from the Berlin Revolutionary Committee to proceed there immediately. Indian revolutionaries from all parts of the world were flocking there. He left the U.S. in disguise, was hauled up at Gibraltar for being without a passport, managed to reach Naples, but could not land there. Still in disguise, an Italian friend took him to Greece, where he worked as a school teacher for three months. Ultimately he reached Berlin in 1914.

For the next ten years Germany was his home. For a while he worked in Turkey, where he tried to organise an

Indian National Army. but "it failed because of trouble with Turkish officers". He spent some time in Stockholm and in 1921, a year after the October Revolution, he went to Russia.

He found Lenin interested in the Indian freedom struggle "but the others were not". To a question whether he had met Stalin, Dr. Dutt replied : "Stalin was not even heard of those days". Lenin, in a letter, had advised him to concentrate on getting statistics about the Indian peasant for he thought, "ultimately the problem of Asia is the land problem."

Back in Germany, he met Mr. M.A. Jinnah there in 1922. Dr. Dutt helped him organise a lecture. In those days the non-cooperation movement was in full swing in India. Mr. Jinnah spoke strongly against it and vehemently attacked Maulana Mohammed Ali.

Dr. Dutt remembers Mr. Jinnah as a leader "who had no respect for the masses." He had told him : "Masses will hear what the leaders say".

Among his colleagues abroad were Mr. B. N. Chattopadhayaya, the eldest brother of Mrs. Sarojini Naidu, and Mr. Maharaj Krishan Kaul, also a delegate to the recent conference. He came back to India in 1925 and the rest of the time he devoted himself to organising peasant and labour movement in the country.

He remembers little of his brother Swami Vivekananda, who died when he was still a child in 1901. "Then I did not follow what he said. Now I can understand it", he says.

93 **DUTT, Romesh Chander**

Romesh Chander Dutt was born in Calcutta on August 13, 1848. He belonged to the family of Toru, Dutt the Anglo-Bengali poetess who died at an early age but secured for her a permanent place in English literature. "In all her too brief life", says Mr. H. A. L. Fisher, "she mastered Sanskrit and wrote in French and English with a grace, a facility and an individual distinction which have given her rank among Western voices of authentic literature".

Romesh was educated at Hare School in Calcutta. His father having been drowned, he was brought up by his uncle. After matriculation the boy joined the Presidency College in Calcutta. In March, 1868, he sailed for England to compete for I. C. S. Examination. He secured the third position and was appointed in the province of Bengal. Before leaving England, Romesh made the following prophecy :—

"We in India have an ancient and noble civilization, but nevertheless we have much to learn from modern civilization. Our children's children will live to see the day when India will take her place among the nations of the earth in manufacturing industry and commercial enterprise, in representative institutions, and in real social advancement. May that day dawn early for India!"

Apart from his official duties, Romesh devoted his time to literature. He wrote articles for *The Statesman* and *The Pioneer*. In 1886 he published a complete translation of the Rig Veda, in Bengali. In 1889, he wrote in English "The History of Civilization in Ancient India". In 1889 he brought out "Great Epics in Ancient India." He published "England and India" in 1897. He died on November 30, 1909.

Literature was for Dutt a means "for reviving the national mind of India and restoring to her sons their lost faith in the past."

E

94 EZUTHACHEN, Thunjathu

The *Ramayana* of Thunjathu Ezuthachen in Malayalam is a literary gem.

In picturesque Kerala, every Hindu family gathers around a burning *nilavilaku* (ornamental bronze oil lamp) at dusk to listens to the recital of the Ramayana.

When a sweet and soft ‘sing-song’ voice floats in the air recalling to memory the valiant deeds of the hero from the Hindu epic, one might well pause to think of the author of this beautiful work which is found in every homestead, rich and poor.

Thunjathu Ezuthachen, known as the Father of Malayalam, lived 1,100 years ago. To him, we owe the new series of alphabets which revolutionised the Malayalam language and enabled it to stand on its own legs, independent of either Tamil or Sanskrit.

The word “Ezuthachen’, denotes a caste. Literally it means “Father of Letters”. “Thunjathu” merely points to the family in which he was born.

There is a controversy over his real name and the names Sankaran and Surya Narayanan are often associated with Ezuthachen. In any event, it is certain that Ezuthachen was popularly known as Ramanujan, meaning the younger brother of Raman.

Possibly because India is a land of hero-worshippers, almost all our heroes belonging to the ancient era, seem to possess a spark of divinity. True to that tradition, Ezuthachen is believed to have been an incarnation of a *gandharva*.

F

95 **FARID, Sheikh**

Sheikh Farid (?......1548) belonged to the Hindi School of poets, saints and sages. He regarded devotion as the only way of salvation. He loved God in the physical form. His verses and songs are compiled in the Guru Granth Sahib. He was a contemporary of Guru Nanak.

96 **FAZAL, Abul**

Abul Fazal was a friend and a trusted adviser of Akbar. He was a man of profound learning and commanding intellect. He is the author of such books as "Akbar Namah" and "Ain-i-Akbari". These books throw great delight on the reign of Akbar and Mughal rule generally.

97 **FAZLI-I-HUSSAIN, Sir**

Sir Fazli-i-Hussain was the founder of the Unionist Party in the Punjab, which faithfully served the British for twenty years. But apart from his loyalty to the Crown, Sir Fazli had some sterling qualities which rank him among great men of India.

Born in 1877, Sir Fazli-i-Hussain became the Education Minister of the Punjab in 1921 under the Montague-Chelmsford Reforms. Later on, he served for five years as Minister of Education in the Government of India. Thus he held high office for a continuous period of fifteen years. He returned to the Punjab on the eve of elections for Provincial Autonomy, but luck did not favour him and he passed away with the mission of his life still incomplete.

The chief gift of Sir Fazli was his power of debating. He always prepared thoroughly and attacked all sides of the question. He was always armed with untidy scraps of paper and illegible hieroglyphics which aided his memory.

Towards the end of his career, Sir Fazli had lost all faith in communal politics. He was thinking in terms of Hindu-Muslim unity. While Mr. M.A. Jinnah was entering the folds of the Muslim League, Sir Fazli i-Hussain was groping his way out of it.

98 **FERNAVIS, Nana**

Nana Fernavis (1741-1800) was the greatest Maratha diplomat. He was born in a Brahmin family. He took part in the Third Battle of Panipat but fortunately he escaped and organized intrigues at Poona. With his diplomacy he established good relations with the British. He kept the disrupting Maratha forces under control.

G

99 **GANDHI, INDIRA**

Born fifty-four years ago, on 19th November, 1916, Prime Minister Indira Gandhi is the most controversial figure in Indian politics. She received education from private European tutors and political tutelage from her own father, Jawaharlal Nehru, through letters on politics and history, and finally through worldwide travels in which she accompanied him. Her political education came when she became President of the Indian National Congress early in the sixties, and then Union Minister of Information and Broadcasting in the Cabinet of Shri Lal Bahadur Shastri, whose premature death (some call it "murder" !) at Tashkent, prepared the way for her to become the Prime Minister under the patronage of Shri N. Kamaraj, who was then the King-Maker of India. After the 1967 elections she was allowed to continue in the highest office, with Mr. Morarji Desai as the Deputy Prime Minister. In 1969 she forced the split of the Congress through election of President V.V. Giri as the President of India against the accepted policy of the Congress Parliamentary Board which supported Shri Sanjiva Reddy. Then she followed up her neo-communist policies with Bank Nationalization and abolition of privy purses and privileges through Presidential Order when Rajya Sabha turned it down. Now the Presidential Ordinance has been struck down by the Supreme Court.

100 **GANDHI, Mahatma**

Mahatma Gandhi is known as the Father of the Nation. He played the greatest part in the independence of the country. Born on October 2, 1869, he was assassinated by Nathuram Godse in Birla House, New Delhi on January 30, 1948—within five months of India having achieved independence which was not to his liking because of the partition of India into India and Pakistan which he had stoutly resisted.

"A leader of his people unsupported by any outward authority, a politician whose success rests nor upon craft nor mastery of technical devices, but simply on the convincing power of his personality ; a victorious fighter who always scorned the use of force ; a man of wisdom and humility armed with resolve and inflexible consistency, who has devoted all his strength to uplifting his people and the betterment of their lot ; a man who has confronted the brutality of Europe with the dignity of a simple human being and has thus at all times risen superior Generations to come, it may be, will scarcely believe that such one as this ever in flesh and blood walked upon this earth."

—*Albert Einstein*

When Gilbert Murray saw him in England in 1914, he ate only rice, drank only water, and slept on the bare boards of a wooden floor. "His conversation", says Professor Murray, "was that of a cultivated and well-read man, with a certain indefinable suggestion of saintliness" He had deliberately swept out of his life every last vestige of self-indulgence, that no slightest desire of the flesh might stand in the way of devotion to his ideals. From early in his life, he was a man apart, with every last energy of soul and body dedicated to the service of humankind.

His public career divides itself into two distinct periods. The first extends from 1893 to 1913, and is identified with South Africa. The second, which belongs to India itself, runs from 1913 to the present day.

In South Africa, in the early nineties of the last century, there were located some 1,50,000 Indians, chiefly in the province of Natal. The colour question, in other words, had become acute, and the South African Government determind to meet it, first by forbidding the immigration of any more natives from India, and secondly, by expelling the Indians who were already there.

It was in 1893 that the Indians in South Africa appealed to Gandhi, and asked him to come and help them. At once he responded to their call, for it was his conviction that if his countrymen were anywhere suffering, it was his duty and privilege alike to suffer with them. He came, therefore, to Natal in 1893 and there he remained with the exception of one short interval of time. until 1913. As he was still a lawyer at this time, he began his fight against the Asiatic Exclusion Act, and won it in the face of the most bitter and unfair opposition on ground of constitutionality. Then came the terrific battle for equitable, political and social recognition—a struggle fought from beginning to end with the weapons of passive or non-resistance.

In all this we behold as it were a parable of what Gandhi has done for India. When in 1919, after his great achievement for his people in South Africa, he stepped to the forefront of national life at home. India was servile and ashamed or altogether indifferent to her subject condition. For more than a century and a half the country had been an occupied country, and the people a conquered people. English rule was supreme, English power predominant, English interest primal. The Indian masses were among the most wretchedly exploited on the earth, and they had not knowledge or spirit enough to care. In the stifling atmosphere of the 'Raj,' the last feeble gasp of self-respect was ended. Imperialistic suffocation was complete.

101 GANGA RAM, Sir

Sir Ganga Ram (1851—1927 A.D) was one of the greatest engineers of India. He rose from very poor beginnings. He was a great philanthropist. He visited Europe many times and died in London in 1922. The Ganga Ram Hospital, New Delhi, owes its origin to him.

102 GANGEYDEVA

Gangeydeva (1019—1041 A.D.) belonged to the House of Kalchuris. His capital was at Mahishmati and he extended his empire to Kangra, U.P. and Bengal.

103 GAUTAM, Mohan Lal

Mr. Mohan Lal Gautam, who has resigned from the Cong. O over the privy purses issue, has a knack of getting into the limelight in times of tension. That he was unhappy in the Syndicate was no secret. But happiness is something that has always eluded him.

At the time of the split Mr. Gautam chose the Syndicate and produced a principle to suit the occasion. "Congress is where the Congress President is"—and added, "All my life I have fought C.B. Gupta." He was made president of the U.P. Syndicate. In March last, Mr. Gupta's lieutenants eased Mr. Gautam out of office with Mr. Nijalingappa's help.

A man with refined tastes, a sharp mind and the ability to sell his point of view, Mr. Gautam was always in great demand in U.P.'s faction politics ; he never bothered to build a mass or faction base for himself. With amazing speed he reached the top ranks of the Congress leadership of the State—and his relations with Mr. Gupta helped this process. After a time he fell out with Mr. Gupta and joined the anti-Gupta forces. His return to the Gupta faction was disliked by the Syndicate managers in U.P.

Mr. Gautam, now 68, began his political career as an ardent socialist and was once regarded as Mr. Jayprakash Narayan's right-hand man. The next phase was as a devout disciple of the late Purshottam Das Tandon. But for the ease with which he changes sides in politics, Mr. Gautam could have been a factor of some importance in politics.

104 GAWAN, Mahmud

Mahmud Gawan (? ...... 1481) was a minister in the court of Bahmini Kings. Gawan served the state faithfully through the reign of Nizam Shah and Muhammad III. He was executed by the king at the age of 78.

105 GHAFFAR KHAN, Khan Abdul

Ghaffar Khan has a unique hold on the hearts of his people. He is truly Islamic in thought, word and deed. His living is simple, his thinking is high. His followers do not suffer from the black death of fanaticism.

During the Afghan War in May, 1919, Ghaffar Khan could have easily staged a revolution in the Frontier, but he did not. All the same, he was arrested.

Twice the Presidentship of the Indian National Congress was offered to Khan Abdul Ghaffar Khan. Twice the highest honour available to a nationalist was refused by him. Being the worthiest of the worthy, he does not consider himself fit to occupy so exalted an office. Twice the crown was offered to Julius Caesar, said Mark Anthony, and twice he refused it. The same may be said of the Frontier Gandhi. Ghaffar Khan in a way is greater than Julius Caesar, because the latter after all fell to the temptation and accepted the crown, while the former has not succumbed. Nevertheless, he is the uncrowned king of the Pathans.

Khan Abdul Ghaffar Khan was born in the closing decades of the last century right on the North-western shoulder of India. His father, Behram Khan, was chief of a Utmanzai village in the district of Peshawar His grandfather had taken active part in the First Indian Revolution of 1857. Loyally he fough on the side of the British. It was perhaps as a reward of military services that the chieftainship of Utmanzai village was retained by the family. Thus young Ghaffar was born with a silver spoon in his mouth. He was born to be the Khan of his tribe. Khan means the chief. Thus the new-born child had everything that wealth could purchase for him in those days. The horn of plenty poured out its gifts at both ends. In the happy home he grew hale and hearty. A toy gun was no doubt his favourite possession. Family feuds, perpetually rife in the Frontier, paved his way for a brilliant leadership in the army.

Abdul Ghaffar had had his early training in the Church of England Mission School.

He lashed the sleeping forces to white heat during the

Rowlatt Act agitation. Thousands of eager-looking Pathans listened to his commands. His ninety year old father walked a long distance to hear his son addressing the people. The police did not think long to arrest the young leader and put him safely behind the prison bars.

The Frontier leader is in complete accord with the principle of non-violence and non-co-operation. He has reached it independently by a profound study of the Koran Like a solitary struggler after truth, he has reached the fountain of knowledge. His study of Koran has armed him with the doctrine of love. The very Koran which taught Mahmud Ghaznvi the cult of sword has taught Ghaffar Khan the cult love.

His broad-mindedness has won him universal recognition.

106 GHALIB, Mirza

Mirza Ghalib (1798—1879) was an Urdu and Persian poet and prose-writer. He is famous for his book "Kulliyat".

107 GHOSE, Barinedrakumar

Mr. Barinedrakumar Ghose, brother of Sri Aurobindo Ghose, was one of the founders of the revolutionary movement in the country. He has performed hair-raising deeds and made hair-raising escapes during his career as a revolutionary. He started with militant journalism and founded revolutionary papers like his brother but soon gave them up as of not much value in driving the British out of the country.

"For us", he said, "the time for preaching the revolution was over and intense activity began for the collection of money, recruitment of workers and manufacture of bombs."

Mr. Ghose recalled an attempt they had made to blow up the special train in which the then Lt.-Governor of Bengal, Sir Andrew Frazer, was travelling near Naraingarh.

"A landmine, about 20 lbs. in weight, was placed under the rails and camouflaged with shrubs. The connecting fuse was left on the line. The explosion would have split the rails and blown off the bridge ahead and the train would have fallen in the river.

"Had the attempt succeeded, the throne of the Government in the province would have been empty. With Sir Frazer 80 top officials were travelling. They would all have been killed or maimed on the spot.

"But providence willed otherwise. They were all saved. The concussion of the explosion bent the rails, like a stretched bow, and the train came to a stop."

There were several other incidents. Mr. Ghose, then hardly 30, was arrested. He and his followers were sentenced to death but the High Court commuted it to life imprisonment. In 1910 he was sent to the Andamans, where he remained in custody for ten years, to be released during the general amnesty after the first World War. Back from the Andamans, Mr. C.R. Das employed him to edit his weekly.

108 GOPAL KRISHNA GOKHALE

Gopal Krishna Gokhale was born on May 9, 1866. He belonged to the Ratangiri district of Bombay. He has the unique distinction of being the political teacher of Gandhi as well as Jinnah.

Gopal Krishna belonged to a poor family and he had to struggle hard for his living. He had to live and learn on eight rupees a month—an allowance of great generosity which his brother gave him out of a total salary of fifteen rupees a month. And then he became a life teacher on a petty salary of seventy-five rupees a month. Thus the life of Gokhale is the miracle of thriftness. It is a perennial fountainhead of inspiration to a young ambitious boy.

Gokhale had a great sense of duty, and once during a school function he stopped no less a person than Mr. Justice Ranade as a "gate-crasher", because he missed his ticket at home. This incident cemented their friendship which has exerted a powerful influence on Indian politics.

In 1899, the poor but precious school teacher was elected to the Bombay Legislative Council. He severly criticized the Land Alienation Bill and suggested instead the Co-operative Credit Societies, because the former reduced the peasant's self-respect and responsibility. The Government adopted his suggestion even though the bill was passed.

In 1902, he entered the Imperial Legislative Council—Here he served for thirteen years until his death and subsisted on thirty-five rupees a month which he received as pension from the Deccan Education Society.

In 1905, he founded the Servants of India Society. It set the true ideals of service before the people. Gokhale was admired by all sections of people for his self-sacrifice and service. Even Jinnah aspired to become the Muslim Gokhale.

109 GORAKH NATH, Guru

Guru Gorakh Nath belonged to 10th century. He was the author of many Hindi and Sanskrit works. His most famous book is *Sabdi*. He was a great yogi who believed in the purity of the heart and laid a great stress on guruship for guidance in life. He preached yogic practices to his followers. He advocated renunciation and had little respect for family life. He performed many miracles.

110 GURU GOBIND SINGH

Guru Gobind Singh, the tenth Guru of the Sikhs, was born at Patna in the Province of Bihar. It was the year of grace 1660. His succession to pontificate took place in 1675. It happened after the death of his father Guru Teg Bahadur who suffered a martyrdom at the hands of Emperor Aurangzeb.

The Young Guru was taken to Anandpur, a small settlement at the foot of the Himalayas. For twenty years he lived in this retreat. He devoted himself to the study of Hindu classics. He embodied his meditations and readings in his book entitled. "The Daswin Padshah Ka Granth" (Book of the Tenth Guru).

Guru Gobind came out of the obscurity in 1695. Then he proclaimed his mission to the world. He came out as a national hero of revived Sikhism. He declared :

> "For this purpose was I born,
> And to spread this religion God appointed me :
> Go and spread righteousness everywhere,
> And seize and destroy the wicked and the tyrannical.
>
> For this purpose was I born,
> And this let all the righteous understand :
> To advance righteousness, to emancipate the good,
> And to destroy all evil-doers, root and branch.

He laid down that a true Sikh should devote himself entirely to the faith. He must be prepared for Kirtnash (loss of fame), Kulnash (loss of family), Dharmnash (loss of orthodox religion), Karmnash (loss of karma) in their devotion to the Khalsa.

Guru Gobind fought many battles with the Army of Emperor Aurangzeb. His four sons were martyred in the war. In one of his letters he wrote to the Emperor :

"What is the use of putting down a few sparks when the flame of power is burning more fiercely than ever ?" He died in 1708.

111 **GUPTA, Samundra**

Samundra Gupta (325-375 A.D.) personified the highest progress of the Gupta period. The zenith was achieved under him. He is compared to Nepoleon. He became a sanyasi in bis old age and retired to South India.

112 **GYANI, Major-General**

Major-General Preminder Singh Gyani was the Commandar of the United Nations Emergency Force in Gaza where he took over from Lieut-General E.L.M. Burns on December 28, 1962.

The U.N.E.F. includes units from the armies of Canada, Brazil, Yugoslavia, Denmark, Norway, Sweden and India.

The officer-commanding these troops has to keep the peace in the area and to ensure that the force functions as a well-knit team.

Gen. Gyani has had a varied career. He received military education at Woolwich and was commissioned in 1932 when he was posted with the Mountain Artillary at Razmak in the North-West Frontier Province of undivided India. From 1935 to 1941 he served with a newly-formed Indian field regiment. In 1941, he was sent to do a course at the Staff College in Quetta. After the completion of the course, he saw active service at Imphal and on the Arakan front. He attended the Long Gunnery Course at the Imperial Defence College in 1946.

Gen. Gyani has several "firsts" to his credit. He was the first Indian to become Director of Artillery at Army Headquarters in 1948. In 1956 he became the first Indian Commandant of the Staff College at Wellington, succeeding General Lentaigne. He was India's alternate delegate on the International Supervisory Commission in Indo-China in 1955.

Of all the jobs he had held, Gen. Gyani cherishes most his position at the Artillery Directorate and the Staff College, Wellington. As Director of Artillery, the General feels, he reached the top of the ladder in his profession—he had begun his career as a subaltern in the Artillery. At the Staff College, where officers from several Commonwealth countries come for advanced training, Gen. Gyani acquired valuable experience of military administration.

H

113

HAFIZ

Hafiz is a famous lyric poet of 14th century. His poems embody a profound mystic philosophy. He is best known for his work *Diwan-a-Hafiz*.

114

HAIDER ALI

Haider Ali is known as the dictator of Southern India. His position was similar to that occupied by Hitler in Germany. The Raja of Mysore was eclipsed by Haider Ali as the King of Italy was shadowed over by Mussolini.

Some historians have tried to link up Haider Ali with the Koriesh, the family of the Prophet Mohamed. It is believed that a certain Hassan, a descendant of Yahya, came to Ajmer from Baghdad. His son, Wali Mohammad, went to Gulbarga in the south. Wali's son, Ali Mohammad, migrated to Kolar in Mysore. His youngest son. Fateh Mohammad, was the father of Haider Ali who was born in 1717.

Haider Ali made quick progress in the army until he became the commandar-in-chief and dethroned the king. Haider Ali was angry with the British, because they sent him little support against the Maharattas which they had promised him. His army, officered by gallant French adventurers, shook the foundations of the British Empire. At last, Warren Hastings was able to inflict a crushing defeat upon the Dictator of Mysore.

Haider Ali died on December 7, 1782, after a brief illness. The greatness of Haider Ali is undisputed. He won complete dictatorship from the ranks of humble, illiterate, penniless masses. He was fond of the French who served him as officers and engineers. Although a Muslim, Haider Ali was no communalist. In fact he did not worry about the religion of his subordinates, but he encouraged a profound sense of duty.

115 HARISHCHANDRA, Bhartendu

(1850—1883). He is the father of Modern Hindi. At the age of seventeen he started a Hindi journal. His best play is *Mudrarakhshas*.

116 HAR DAYAL, Dr.

Dr. Har Dayal (1887—1938) was a great patriot and revolutionary. He was born in Delhi and educated at Lahore. He had a wonderful memory. At the Oxford University he astonished his professors. When he returned to India in 1908, the Government wanted to arrest him at Lahore ; but he left the country and took up abode at Martinique in the West Indies as a recluse. Bhai Parmanand induced him to go to U.S.A. where he edited a paper called *The Ghaddar*. He sent revolutionaries to India but they all failed. During the First World War he went to Germany to seek aid for Indian independence, but he was frustrated. He wandered in England and U.S.A. and was allowed to return to India in 1938. But he died in U.S.A.

117 HAZARE, V.S.

Hazare is regarded as one of the best all-rounders. He is a sound and careful batsman who takes his own time in mastering the bowling, but once he is set he gets on top of the bowling and can score all round the wicket. He is a great run-getter and has many spectacular batting performances to his credit. He has to his credit the second highest score in Indian first-class cricket (316 in the Ranji Trophy in 1940-41). Hazare was the mainstay of the Rest Team in the Pentagular and his performances in the series have been remarkable. He established a record by scoring 248 against the Muslims in the Pentagular (1937-38). Merchant smashed that record by making 250 (not out) for the Hindus against the Rest in the Pentangular final (1943). Hazare, playing for the Rest batted brilliantly in the second innings scored 309 to regain the record. Hazare is also a very effective bowler who has many good performances to his credit. Playing for Baroda against Kathiawar in the 1946 Ranji Trophy Tournament, he captured six wickets for 68 runs.

118

HEMCHANDRA

Hemchandra (1088—1172) was a Jain philospher and expounder of Indian dancing and music.

119

HOLKAR, Ahalyabai

Maharani Ahalyabai Holkar ranks among those illustrious women who have shone now and then like a brilliant star in the Indian sky and glorified this sacred land of Bharat. By virtue of her great strength of character, her unique administrative genius and exemplary righteousness, she has enshrined herself in the hearts of the people of India, and the tales of her great courage and piety have become household stories in Malwa. There is no dearth of those who even go to the extent of calling her an *avatar* or the incarnation of the goddess '*shakti*'. Sprung of a peasant stock, by sheer dint of her ability and virtuousness, she came to be the queen of Indore and ensured for herself a permanent place in History.

As has already been mentioned, Ahalyabai, too, sprang of a peasant stock. There is a small village, Pathardri, in Malwa. Here lived in the 17th century Mankoji Shinde, a poor farmer. He had no son ; this made him sad. He made vows to the gods, kept fasts and offered sacrifices, but all in vain. One day, they say, he met a saint who advised him to worship Jagdamba, which he did. It is said that the goddess appeared to Mankoji Shinde in a dream and told him that he would soon get a daughter who would become a queen. And, indeed, after a year, in 1723 A.D. a daughter was born to her. The whole village went into merry-making and revelry was held for many days together. This daughter was our heroine Ahalyabai.

In 1754, Malhar Rao accompanied by his son, Khande Rao, marched towards Ajmer to realise tribute from the rebellious Jats. The Jats put up a gallant fight and a fierce battle ensued. Khande Rao was shot down on the battlefield. The tragic news was brought to Malhar Rao. He was so shocked that he writhed with agony, fell down from his horse and became unconscious A messenger was sent immediately to Ahalyabai and truce was made with the Jats. Ahalya was stunned as if by a thunderbolt, and so intense was her agony that she swooned for a time.

On the eve of Ahalya's accession to the throne, there was all chaos and disquiet in the State. Thieves, robbers, pindaras and highwaymen were rampant in the land. The Bhils had blocked all trade routes and no traveller was safe on the roads. The neighbouring princes were like so many beasts of prey who were ready to pounce upon their unwary victim the moment an opportunity came. Ahalya's task was difficult, but not beyond her power to accomplish. With courage and determination, she devoted herself to the work of ensuring Indore's internal and external security and establishing peace and spreading prosperity in the land. The miscreants were punished ; some novices were given warning to leave the path they had taken and they were given money to provide honest means of livelihood for themselves.

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ILTUMASH

Iltumash (1211—1235) was sold as a slave by his brothers but he rose to be the Sultan of India. He married the daughter of his master Aibak and made many conquests. When the king died, he was elected as a king by the nobles at Lahore. He made Delhi the seat of his government.

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IQBAL, Sir Mohammad

Sir Mohammad Iqbal was the radiant star of Urdu literature. Born at Sialkot on February 22, 1873, he graduated from Government College, Lahore, where he was appointed a few years later as Lecturer in Philosophy. In 1905 he went to England and qualified for the Bar as well as Advance Philosophy. He was called to the Bar in 1908 and started practice at Lahore as an advocate. Before returning to India he wrote a thesis on Persian Mysticism and got Ph.D. from the Munich University.

The Government College offered him a Professorship in Philosophy, but he declined the offer and continued to devote himself to Law and Literature. During his college days, when he was a student, he used to send his poems to the famous poet Dagh for corrections. At Lahore he used to take part in symposiums. Thus he had had a good practice from the very start and was a born poet.

Iqbal collected and published his poems in 1924 under the title of Bang-i-Dira (The Sound of the Caravan Bell). This gave Iqbal a permanent fame as a poet of a very high standard. He also tried his hand at Persian poetry and his first collection of poems was published in 1915 under the caption the Asrar-i-Khudi (Secrets of Self).

The fame of Iqbal as a poet and scholar spread beyond the borders of India. He was appreciated in Iran, Afghanistan, Turkey and Russia. His works were read wherever Persian was spoken. His other important works are Ramaz-i-Bekhudi (Mysteries of Self-denial). Payam-i-Mashriqi (Messages of the East), Zabur-i-Ajam (The Pslams of Persia), Jawid Nama (named after his son), Bal-i-Jibril (Wings of Gabriel), etc.

Iqbal died on March 8, 1938.

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122 JAGAT S. BRIGHT

Jagat S. Bright, the founder of Reforms Organization Spiritual & Economic (R.O.S.E.), is the most popular author of topical books in India, having more than two hundred books to his credit. Born on June 11, 1915 at Peshawar, now in Pakistan, he took his Master of Arts Degree in English from Government College, Lahore, where he was spoken of by Principal Dunnicliff as "Prominent scholar in English". He has been a Research Scholar in the Punjab Government (1943—44) ; for sometime a Lecturer in English in Government College, Lahore, Khalsa College, Bombay, and Sanatan Dharam Inter College, Ghaziabad ; and won International Prize for Poetry in Italy in 1951 for his book of poems entitled, **Petals of Roses.** He won World Prize for Research Essay Contest in Cairo in 1969.

Some of his books are "Five Pice Plus Labour", "Individual Revolution", "Our Education", "Kashmir Forever", "Dictionary of Essays", "Dictionary of Indian Quotations," "International Who's Who", "Letter Writing Improved". "Jawahar Lal Nehru in words and pictures" ; "The Great Nehrus", Gather Ye the Wisdom", "Great Experiences", "Gandhi is India", "Subhas Bose and His Ideas", etc.

More than a writer, Mr. Bright is devoted to the study and practice of Yoga, Bhagavad Gita, Vedas and all ancient religious scriptures.

"Greetings over, we found Mr. Jagat S. Bright an enigmatic personality...At forty-five Mr. Bright takes a meal every forty-five hours. After next birthday he will take it every forty-six hours and so on, but he does not insist on this as a principle for his followers.

—The Statesman

"Prof. Bright said that the Rose University will teach the youth to serve, suffer and starve together, and will impart an education of love, labour, land, life and living."

—The Indian Express

123 JAGJIVAN RAM

Mr. Jagjivan Ram who has become the first President of the New Congress was nominated to the Congress Working Committee in 1948 and has been a CWC member uninterruptedly for 21 years and of the Central Parliamentary Board for 19.

He is also the longest serving Cabinet Minister having held the portfolios of Communications, Transport, Railway, Labour and Food and Agriculture except for a brief period when he was "Kamarajed".

Born in April 1908 at Arrah in Bihar, Jagjivan Babu was educated at Banaras Hindu University and Calcutta University from where he graduated with a science degree. He was one of the organisers of the All-India Depressed Classes League and was its president for a decade. He appeared before the Cabinet Mission on behalf of the Schedule Castes in 1946.

Apart from his interest in the uplift of his own Harijan Community, Mr. Jagjivan Ram took an active part in the agricultural labour movement in Bihar and formed the Khet Majdoor Sabha in 1937. He associated himself with the Trade Union movement also and was an office-bearer in several Unions.

He first became a member of the AICC in 1940. That same year he courted imprisonment in the individual satyagraha of Gandhiji and was later jailed in the Quit India movement in 1942 but was subsequently released on medical grounds.

Mr. Jagjivan Ram has been among the Prime Minister's closest supporters during the Congress Party crises. He was one of the two signatories to the mid-night letters which rocked the Party.

124

JAHANGIR

Prince Salim was invested with the royal turban of Akbar and the jewelled sword of Humayun. He was the child of Hindu-Muslim unity advocated by Akbar, because he was the offspring of Akbar's marriage with the Rajput princess. Prince Salim was born in 1569. He was educated by Jesuit Fathers and showed inclination towards Christianity.

Prince Salim assumed the title of Jahangir or World Grasper. He showed marked favour to the Jesuit Fathers. He decorated his rooms with biblical figures. Catholic processions were allowed at Lahore and Agra. Full dress cremonial was permitted. The seal of the Emperor bore the figureheads of Jesus and Mary. What more is required to prove the religious tolerance of Mogul kings ?

In 1611 the large Portuguese fleet was utterly routed by tiny English merchantmen at Surat. The Mogul Emperor admired the British courage and Hawkins, as good a topper as Jahangir himself, found great favour at his court. It was the beginning of British ascendency in India.

The same year Jahangir married the famous Nur Jahan, or Light of the World. He was enamoured of her and she was the ruler *de facto*. She curbed her husband's craving for drink. She sat at the Audience Window and redressed the grievances of the people. She financed the doweries of orphaned girls out of her pocket money. Jahangir had her name stamped on her coinage. She was a great horsewoman and an excellant hunter. On one occasion she brought down four tigers in four successive shots.

Jahangir died on 7th November 1637, and was buried in a beautiful tomb built by her son in the garden of Nur Jahan. Nur Jahan herself was buried in a very poor tomb. It bears her own verse :—

"Let neither lamp nor rose adorn my poor grave ;
To save the moth from courting death and the
Nightingale's song."

125 JAISINGH, Swai

Swai Jaisingh (?—1743) was the ruler of Jaipur. The modern city of Jaipur was built by him. He was a patron of art and learning. He is said to have paid Bihari Lal one gold coin per verse. He was greatly interested in Astronomy and Mathematics. He sent his men to bring knowledge from Portugal. He was well informed about the developments of science in Europe. He built observatories in New Delhi, Mathura, Ujjain, Banaras and Jaipur. These are called Jantar Mantars.

126 JAI CHAND

Jai Chand, the ruler of Kannauj in the 11th century, was defeated and slain by Mohammad Ghori. He had betrayed his brother Prithiviraj Chauhan.

127 JAYASI, Malik Mohammad

Jayasi was a Sufi poet of Hindi. He is famous for his book *Padmavat* which is based on the story of Maharani Padmini.

128 JAYKAR, M.R.

M.R. Jaykar was the leader of the Swaraj Party in the Central Assembly in 1923. He served as a member of the Round Table Conference. He was a Judge of the Federal Court. He was Vice Chancellor of Poona University.

129 JINAVIJYAJI, Acharya Muni

(Prof. K.B. Vyas)

Small political events are often over-lauded, while events of great academic interest and importance are glossed over. Such an event was the conferment of the hororary membership of the German Oriental Society on Acharya Muni Shri Jinavijayaji a few years ago.

Gandhiji called him away from his researches at the Bhandarkar Oriental Research Institute, Poona, in 1922, to take over the Puratatvamandir—the Archaeological and Ancient History section of the Gujarat Vidya Pith (the National University) founded by Gandhiji at Ahmedabad. He did this work admirably.

Soon he became one of the brightest luminaries in the sphere of Indological research. At the Puratatvamandira, he had an equally distinguished colleague in the late Acharya Dharmanand Kosambi.

In 1938, when Shri K.M. Munshi founded the Bharatiya Vidya Bhavan, Muniji was invited to be the head of the department of Prakrit and Jainistic studies, and later on, to become its director.

Muniji, in fact, remained the soul of the academic and research activities of the Bharatiya Vidya Bhavan for well over a decade. Subsequently his home province, the newly-formulated State of Rajasthan, claimed his services for organising and directing the Rajasthan Puratattra Mandir, modelled on the Bhandarkar Oriental Institute, Poona, and the Gujarat Puratattra Mandir, Ahmedabad.

130 JINNAH, M.A.

(1876—1948). Mr. M.A. Jinnah was the architect of the Indian Partition, the founder of Pakistan, and permanent President of the Muslim League. He was educated at Karachi and abroad. He was a brilliant advocate of Bombay High Court before he became a professional politician. He was a zealous advocate of the two-nation theory and first Governor-General of Pakistan.

131 JOSHI, Anandibai

It was in the old palace at Poonah, which had been the home of many generations of Joshees, that the subject of the present sketch was born in March 1865. Her father, Gunpatrao Amritaswar Joshee, was a rich landowner of Kalyan, a town lying a little to the North of Bombay, and was a man looked up to and respected by all his high-caste neighbours. He had married a kinswoman of his own, Gungabai Joshee, whose father and uncle lived in Poonah. The uncle was a distinguished physician, and it was in order to have the benefit of his advice that Gangabai Joshee had returned to her old home. Here her little daughter was born, and here she was named Jamuna, or Jamna. after the sacred river, a name which means the "the daughter of the sun".

With a brave though aching heart she sailed from Calcutta in April 1888 for England, whence. after a very short stay, she went on to America, arriving in New York early in June, being the first high-caste Hindu woman to visit the United States.

In the autumn of 1883 she commenced her medical studies in earnest. She had been offered a scholarship in the Homoeopathic College in New York, but against much consideration it was decided that the best thing she could do was to enter on the regular four-years' course at the Women's Medical College in Philadelphia. Mrs. Carpenter took her to Philadelphia and introduced her to Rachel Bodley, the Dean of the College, who at once took a warm interest in her, and became one of her most valued friends. Dr. Bodley held a reception for her in her own house, when she excited great interest and curiosity by her native dress and jewellery, and everyone felt drawn to the young stranger, who matriculated at the College in October of that year.

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JOSHI, M.N.

(1879—1955). Mr. Jo›hi was a famous labour leader. He attended the first International Labour Conference at Washington in 1919. He was a member of its Governing Body from 1922 to 1934. He was a member of the Central Legislative Assembly, (1921-1946).

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133 KABIR

The life of Bhagat Kabir is full of legends. The exact date of his birth and death is difficult to determine. A.D. 1398 is the traditional date of his birth. According to Banares Gazetteer, he was born at Belhara in the district of Azam Garh. Even his parentage is doubtful, This much is certain that he was brought up by Nur Ali, a Muslim weaver.

He could not be satisfied by his teachers. Religion was his quest even in his childhood. He did not identify himself with Hinduism or Islam. Rather he gave offence to both. When the followers of Islam called him a kafir, he said :—

"He who uses violence or rules others, who drinks intoxicants, or seizes the goods of others is a kafir."

Kabir was not a Pandit. He never studied Sanskrit. But he new a good deal of Vedanta as well as of Sufism. In his private life he continued to work as a weaver. He married a woman called Loi.

Kabir was above all dogmatism, sectarianism and fanaticism. He participated in the devotions of Taqi of Jhusi, a Muslim teacher. Taqi gave his full blessings to Kabir. It is said that Kabir travelled in Central Asia and met many Muslim teachers there.

Kabir lived a life of proverty and simplicity. He had seen the eternal beauties of the inner world. Therefore, he was always at peace with himself. Kabir is said to have died in 1518 at the age of one hundred and twenty years. Here is his message :

"The world is so mad that no one cared for devotion to God. One comes and begs for a son : My Master, grant me this boon. Another is ill and asks relief from it. Some come and want the boon of a beauteous bride. Not one comes to buy the truth. All the world believes a lie. Kabir says, Hear, O Sadhu, what can one make of the blind ?"

134 KABIR, Humayun

Humayun Kabir was a Minister for Education and Scientific Research and Cultural Affairs. He is the Author of such books as "Our Heritage", "Glimpses of India". He edited "India Wins Freedom" for Maulana Abul Kalam Azad.

135 KAFUR, Malik

Malik, Kafur (?—1316) was a eunch who won favours of Allauddin who raised him to the highest office. The credit for the conquest of Deccan goes to Malik Kafur. He gave poison to his master and killed him. But the nobles rose against him and killed him too.

136 KAIRON, Partap Singh

Sardar Partap Singh Kairon, the Chief Minister of the Punjab, had a brilliant political and academic career before he came to the helm of affairs in the Punjab.

The best introduction to him is provided by the following extracts from the old files of the 'Tribune' for the year 1932.

A news item, dated June 6, 1932 says :

"After a few minutes S. Partap Singh, editor of the 'New Era' appeared in Bazar Kaserian and standing in the square he declared that he was the President of the Conference and that he supported the resolutions passed at the Delhi Congress. As he was saying these words the Sub-Inspector of Police arrested him but S. Partap Singh refused to accompany the Police. He was then carried by the Police constables to the Police Kotwali."

But the episode does not end here. S. Partap Singh was sentenced to a term of five years' rigorous imprisonment and a fine of Rupees 500 in default of which he was to undergo a further sentence of 15 months. It is not so much the brutal sentence passed on him that is germane here. It is the remarks of the Magistrate giving reasons for this maximum doze that deserve our attention Saying that "S. Partap Singh attempted to resist or delay his arrest in order to be able to complete his speech", the Magistrate described. "S. Partap Singh is a strong sturdy youth of mature age ; understands the consequences of his actions—he is a literate person, M.A. of an American University." ("Tribune" date June 30, 1932).

Having lived for nine years in America after a round-the-world voyage, possessing the most coveted degree of M.A. (in Political Science) from Michigan and California Universities of the U.S.A. S. Partap Singh has nothing of the intellectual snob in him. Has he not worked as a farm labourer and a factory hand in order to pay his way through ? He had no illusions about himself, unlike the middle class a careerist, who looks upon a foreign degree just so much as an investment, because he had met the veteran Indian patriots in exile and made up his mind to dedicate his all to the nation's service.

He returned from America in December 1929. Since then he began this saga of a tireless struggle. Like all patriots who had returned from abroad, he was given the usual attentions by the C.I.D. He was interned in his village and gagged for about 3 years. But he was never at rest. He organised the Kisans of the District and built up an unprecedented movement. He became the pillar of the Desh Bhagat Parivar Sahaik Committee (a national committee providing help and relief to the political sufferers). He started along with his friends a journal called the "New Era". Thus as a speaker and a writer, underground worker and an organiser, he proved to be a veritable dynamo of energy and strength.

137 KALHANA

Kalhana is the author of the book *Rajataringini*. It deals with the history of Kashmir.

138

KALIDAS

Kali Das is looked upon as the Shakespeare of India. His exact date of birth and death is unknown. He lived and worked in A.D. 400. That is certain.

"If ever man won immortality by what he thought and wrote" says Denis Clark, "rather than what he was, Kalidas is he. Plays, poems are all that remain ; no tomb, no sculptured inscription, no city, whose proud citizens may point and say, 'That is where Kalidas lived and worked'".

His important works are Shakuntala, Rajatarangini, Raghuvamsum, Malavikagnimitra, Kumarasambhava, Meghaduta, etc. Many of his poems and dramas contain vivid descriptions of nature. Like Wordsworth, he was a nature-worshipper. Throughout Kalidasa's works runs a potent characteristic, a wonderful, all-surpassing power of description and glorification of nature. He describes beauty of forest, field and sky with a magnificent touch. His nature-pictures are stamped with a soulfelt sincerity of expression :—

"Wouldst thou the young year's blossoms and the fruits of its decline
And all by which the soul is charmed, enraptured, feasted, fed
Wouldst thou the Earth and Heaven itself is one sole name combine ?
I name thee, O Sakuntala ! and all at once is said."

Kalidas is known as the Shakespeare of India. 'Kalidasa Samarohs" are celebrated in the first week of November. It is believed that the immortal poet was born on the Uthana Ekadashi, the eleventh day of the bright half of Kartik.

Mr. M.G.K. Menon thus writes :

Kalidasa's association with King Vikramaditya of Ujjain is regarded by most scholars as a historical fact. The deliberate change in the name of the hero of *Vikramorvashiya* from Pururavas to Vikrama lends colour to it. Kalidasa's name is included in the nine gems (navaratnas), Dhanvantari, Kishapa-

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naka, Amarsimha, Sankhu, Vetalabhatta, Ghatakarpara, Kalidasa, Varahamihara and Vararuchi, who flourished in the court of King Vikramaditya. In any event, Kalidasa's affection for Ujjain is well-known and he had a deep-rooted interest in that glorious capital of Vikramaditya.

Kalidasa was familiar with the whole range of Vedic literature, the philosophical systems, especially the Sankhya and Yoga, the various works on Dharamashastra, the Kamasutra, Natyashastra, Vyakarana, Jyotishastra and even music, drawing and painting. His versatile genius, his acquaintance with court etiquete, his shrewdness, his modesty, not without a due sense of self-respect, and his poetic talent are well reflected in his works. These are all permeated by a feeling of ease and contentment—"perfect satisfaction with the existing order of things."

The best known work of Kalidasa is his drama, *Shakuntalam*. This play is, by common consent, one of the best not only in Sanskrit literature, but in the literature of the world. For the story he went to the epic Mahabharata, but he breathed a new and vital spirit into it by introducing several slight but effective changes in the original and also by adding new characters and incident of high dramatic power.

A great stir was created in Europe in 1789 when Europeans first knew of this masterpiece through the translation of Sir William Jones.

Before this, however, Kalidasa had already composed two plays, the *Malvikagnimitra* and the *Vikramorvashiya*.

Kalidasa's genius shone with equal brilliance both in drama and in poetry (kavya). His two Mahakavyas, *Raghuvamsha* and *Kumarasambhava*, are universally regarded as gems of Sanskrit poetry. *The Kumarasambhava* in eighteen cantos tells the story of the birth of Kumara, the son of Siva and Parvati, who led the celestial forces and vanquished the demon, Taraka. Kalidasa has displayed considerable skill in delineating the main characters. The poem contains several passages of enchanting beauty, such as the Rativilapa, the conversation between Parvati and Siva in the guise of a Jatila, the description of the Himalayas in Canto I and of the sudden advent of spring in Canto III.

Raghuvansha is based on the Ramayana and some Puranas and describes in all thirty kings of the solar race, among whom Raghu appears to be singularly fortunate in having not only illustrious ancestors but also illustrious descendants—at least the three immediate successors. That seems to be the reason why Kalidasa named his poem after Raghu. In the mighty sacrifice which as Supreme Ruler of the Universe, the great Raghu celebrated on his return to Ayodhya, Kalidasa had laid the foundation for the political unity of Bharat, that is our India.

Ritusamhara contains the most beautiful description of the six seasons of the year, a cycle of seasons as found in our classics, namely, spring (Vasant), summer (Greeshma), the rainy season (Varsha), autumn (Sarad), winter (Hemant) and the season of snow (Sisira).

Kalidasa is "unquestionably the finest master of Indian poetic style," and his skill in the use of the simile has become proverbial. His charming and graceful diction, the refinement of his language and sentiments, his minute observations of man and nature, his innate sense of beauty, have immortalised him. Truly it has been said, his works will endure so long as human beings retain a taste for great literature.

139 KAMALAKARA

Kamalakara was a great astronomer of Banaras in the 17th century.

140 KANADA

Kanada (6th century B C.) was the first thinker to discuss the atomic theory and he reached conclusions resembling modern deductions. He is the author of the Vaisekha system of philosophy.

141 KANISHKA

Kanishka (120—162 A.D.) was as great king as Asoka. He spread Buddhism to Central Asia, China, Japan and Tibet. He ascended the throne in 120 A.D. Peshawar, his capital, was known as Purushpur. He defeated the Emperor of China and occupied several Chinese provinces (Tashkand, Khotan, Yarkand). He was a great patron of learning and arts. The physician Charak and philosopher Nagarjuna lived in his times. Ashvoghosh and Vasumitra, great scholars, also belonged to his reign. He was a great builder. He developed Khandara Art, the mixture of Indian and Greek designs.

142 KAPILA

Kapila (6th century B.C.) was the author of the Sankhya system of Indian philosophy. The aim is to put an end to the miseries of man through knowledge. Three gunas of sattava, rajas and tamas are vital. When there is a poise in these three qualities, there is perfect peace and tranquility.

143 KARVE, Keshav

Bharat Ratna Dr. Doondo Keshav Karve was born on April 18, 1856 and lived beyond the age of 105 years. He spent the major part of his life in working for the emancipation of Indian women and children. He was the founder of the Women's University in Bombay. He kept good health till the last. He ate frugally and had a special liking for curds, fruits and biscuits. At 105, he enjoyed sound sleep. The morning walk formed an important part of his life.

"I was only 32 when my first wife died", he said, "and I was persuaded to marry a young girl of 20. But in the face of mounting resistance and ridicule, I married a 28-year-old widow. Now I feel it was one of the wisest things I did in my life, for had I married a young girl, my life would have been quite different and unhappy."

He started the Widow Marriage Association in 1893. As it was his idea to locate the widows' home somewhere away from the city—that would be more congenial—he readily accepted the offer of Rao Bahadur Ganesh Gokhale who had an agricultural estate at Hingne and established his ashram there. A hut was put up and the Widow's Home was run as an experiment.

The years of honour and fulfilment have not in the least changed Dr. Karve's way of life. He lived in the same old hut where 65 years ago he founded the Stree Shikhna Samastha. Mr. Bhaskerrao Karve, the Maharashis' youngest of four sons, is now carrying on the valiant mission of his father.

144 KASLIWAL, Col. R.

Col. R. Kasliwal is an I.N.A. hero.

He graduated in the year 1929 and was appointed afterwards Senior House Physician. After completing his term of house staff he went to England for post-graduate studies in medicine and obtained M R.C P. (London) and D.T. and M.H (England). On his return to India he was appointed as Honorary Physician to K.G Medical College, Lucknow and subsequently he served in the college in various capacities including lecturer in Pathology and reader in Forensic medicine. He left medical college after three year's service to join I.M.S. in the year 1935.

After joining the I M.S. he was recognised in the army as specialist in Medicine and Pathology. He served in various Military Hospitals in U.P., Bengal and Assam prior to being mobilized for war service in 1940, when he was appointed Medical Specialist in General Hospital. In this capacity he left for Malaya early in 1941. He later on became an Officer Commanding (O C.) of General Hospital before the fall of Singapore in February 1942 and was then promoted the rank of Lt. Col. in I.M.S.

He joined I.N.A , when it was first formed and served in various capacities in the medical service of I.N.A. In the beginning he was O.C. of General Hospital but later he became A.D.M.S. of Azad Hind Fauj troops for Malaya. Subsequently he became D.D.M.S. of Azad Hind Fauj. He was also Director of medical training in which capacity he started a medical school where during the period of nearly 20 months 120 medical assistants were trained who were quite competent to carry on the duties of junior medical officers. Over 80 nurses were qualified from this school. Concurrently with the above appointment, Col. R. Kasliwal also functioned as a consulting physician of the Azad Hind Fauj."

145 KATYANA

Katyana (4th century B.C.) was a great prose writer and works attributed to him are *Vajasaneyi*, *Pratikakhya*, *Srautasutra*, etc.

146 KAUTILYA

(Roshan Lal Ahuja)

One of the greatest genuises that India has produced. Kautilya had a romantic career. A native of Taxila, the learned Brahman took service with the Nanda King of Patliputra, and rose to be his Chief Almoner. On a point of difference he openly denounced the King, and to escape his wrath he fled in disguise as a naked Jain monk. In his wanderings he came across a cowboy with a sign of royalty in his face.

He took this orphan slave, Chandar Gupta, to Taxila and educated him as he thought fit. With a huge army recruited from the Punjab and the N.W.F. Province, he seized the Hindustan and laid the foundation of the Mauryan Empire. And with the same army he wiped out the last vestiges of the Macedonian rule in the Punjab or Westward.

The practical politician, the Mauryan statesman and the unique secular-law giver of her ancient India, was a great master of political science. His theory of internal administration is still sound, and in spite of his belief in monarchy, is socialistic in its approach and ideals.

"Lands may be confiscated from those who don't cultivate them".

"Cultivators may be favourably supplied with grain, cattle and money, and they may return at their convenience".

Further, "those who don't heed the claim of slaves and relatives shall be taught their duty."

And it is the duty of a King "to protect Agriculture from molestation of oppressive fines, free labour, and taxes."

Another trend of socialistic theory is found in his catologue of the duties of the King, the chief of which is "to provide the orphans, the aged, the infirm and the helpless with maintenance." He shall also provide subsistence to helpless "women when they are pregnant and also to children they give birth to".

Further, it is the duty of the elders among the villagers "to improve the property of bereaved minors until they come of age".

In the matter of revenue the King is warned against expansive sports. The epigram of Kautilya reminds one of Bacon's epigram.

Whoever lessens the revenue eats the King's wealth ;

Whoever doubles the revenue eats into the vitality of the country.

Whoever spends the revenue unprofitably eats up the labour of workmen.

Kautilya's advice on international relations is perfectly sound.

(*i*) By means of conciliation and gifts the King should subdue weak Kings.

(*ii*) He should never covet the land, things and sons and wives of the Kings slain by him, he should rather reinstate in their own States the relatives of the Kings slain.

Peace, says Kautilya, is dependent upon honesty and oath is immutable both in this world and in the other world.

Divided rule and foreign rule are both unadulterated evils. Divided rule, says Kautilya, perishes owing to mutual hatred, partiality and rivalry. Foreign rule, on the other hand, impoverishes the country and carries off its wealth ; or treats it as a commercial article.

Lastly, Kautilya has a word for our democrats who make a fool of the illiterate electrorate.

"Ignorance and absence of discipline are the causes of the man's troubles".

And there are many things which the political Bible of ancient India has to tell us.

147 KHANDADEVA

Khandadeva (17th century A.D.) was a scholar of Banaras and author of *Bhatt Dipika*.

148 KHAN KHANAN, Abdul Rahim

Abdul Rahim Khan Khanan (1557-1625) was the greatest Hindi poet among the Muslims. He was the foster-brother of Akbar the Great. Like Khusru he was a great scholar of Arabic, Persian, Turkish, Sanskrit and Hindi. His works are *Barwai Nayake ka Bhed*, *Rahim Dohawali*, etc.

149 KHARAK SINGH, Baba

"In the fight for India's freedom if you find a bullet in my back do not count me as one amongst the Sikhs of the Gurus and do not cremate my dead body according to the Sikh rites. A disciple of the Great Guru is an ideal saint soldier and is supposed to fight in the vanguard and face the bullet in the chest and not in the back. We the Sikhs shall never allow any foreigner to rule our Motherland and we shall brook no injustice." Thus declared Baba Kharak Singh, the 81 year old Veteran Sikh Leader, while presiding over the All-India

Sikh Conference held in Lahore in 1929 to protest against the findings and recommendations of the Simon Commission.

Baba Kharak Singh was born in the year 1868 A.D. in a very high and respectable Sikh family in Sialkot. He belongs to the first batch which graduated from the Panjab University in 1889. His father was a big Govt. contractor in the Commissariat. From his very childhood, Baba Kharak Singh had strong feelings of patriotism. After passing B.A. he went to study Law in the Allahabad University but owing to the sudden death of his father he could not complete the course. He entered public life in 1912 when he was elected Chairman of the Reception Committee of the 5th Session of the Sikh Educational Conference held in Sialkot. In 1955 he presided over the 7th Session of the Educational Conference held in Taran Taran (Amritsar).

In 1920 he entered political life. A special session of the All-India National Congress was held in 1920 in Calcutta wherein Mahatma Gandhi moved the resolution of non-violent non-cooperation. The Resolution was passed and India embarked on a new political campaign. The Sikhs who uptil now had been with the British Government and were well reputed for their loyalty began to feel disgusted with the policy of the government. They decided to join National forces and boycott the Government.

In 1921 the Sikhs started the Gurdwaras Reform Movement whose ultimate object was to take over the management of all historical Gurdwaras. With this object in view, the Shiromani Gurdwara Parbandhak Committee was formed in August 1921 and Baba Kharak Singh was unanimously elected the President which position he held until 1934 when he resigned that office for good.

In November 1921 the Punjab Government passed an order whereunder the keys of the Toshakhana (the Treasury wherein valuables are stored) of the Golden Temple at Amritsar were to remain in the custody of the Deputy Commissioner of the District. The Gurdwara Committee protested against the decision of the Government and a campaign was launched by Baba Kharak Singh on 27th November 1921. He was sent to jail alongwith his colleagues. A vigorous storm of resentment broke out and the Sikhs challenged the Government. Within six weeks the Government had to yield and decided to give back the keys of the Toshakhana of Sri Darbar Sahib, Amritsar to Baba Kharak Singh, the then President of the Gurdwara Committee. On 17th January 1922, Baba Kharak Singh and his colleagues together with thousands of Sikhs were released and before a gathering of about 2 lacs of Sikhs held at a Shri Akal Takhat Sahib, Amritsar. The representative of the Government delivered the keys to Baba Kharak Singh. On this occasion, Mahatma Gandhi who was then the Dictator of the Indian National Congress sent the following telegram to Baba Kharak Singh :

"Sardar Kharak Singh,

President, Shiromani Gurdwara Parbandhak Committee,

Amritsar.

First decisive battle for India's freedom won.

Congratulations.

M.K. Gandhi"

In February, 1922, Lala Lajpat Rai, the then President of Punjab Provincial Congress, was imprisoned and the Punjab Provincial Congress decided to ask Baba Kharak Singh to accept the Presidentship of the Provincial Congress. Babaji accepted the offer. Commenting in the issue of February 1922 in the "Young India", Mahatma Gandhi wrote under the caption "An Excellent Choice":

> "I congratulate the Punjab Provincial Congress Committee on its decision to elect Sardar Kharak Singh as its President. The reputation that Sardar Sahib holds for high character and bravery would give added strength to the cause of Indian National Congress in the Punjab. In doing so, the Congress has honoured itself more than it has honoured Sardar Sahib. It is indeed an excellent choice."

In March 1922 the Bureaucratic Government launched a countrywide programme of repression. Mahatma Gandhi was imprisoned for six years and thousands of Congressmen were sent to jail. Baba Kharak Singh was sentenced to five years' rigorous imprisonment for delivering seditious speeches. The writer of these lines himself was also then a member of the Executive Committee of the Punjab Congress and was sentenced to 3 years imprisonment and was sent to Dera Ghazi Khan Jail where Baba Kharak Singh was already imprisoned. Baba Kharak Singh was placed in Special Class according to his position but he refused to take the special class meals as several of his colleagues were not given the same concession. So in this respect Baba Kharak Singh has always been a great advocate of equality.

150 KHAREVALA

Kharevala (1st century B.C.) was the king of Kalinga and a very great conqueror. He was the third king of the Cheta Dynasty. His deeds are inscribed in the Hathigumpha Inscription on the Udayagiri hills near Bhuvaneshwar. He did many public welfare works.

151 KHATTRY, D.P.

The history of the teachers' movement in India is the history of Mr. Khattry's heroic struggle in the cause of Indian education.

Mr D P. Khattry was born on Oct. 12, 1892, at Ghazipur, famous for its rose-water. Having spent his boyhood in the small town, tutored by Maulvis in Urdu and Persian, he learnt Hindi which was banned for him, eaves-dropping at his sister's room where she was taught the vernacular. The Central Hindu College, Benaras, was then the Oxford of U.P. and many young students went there in search of sweetness and light which was being spread under the cultural graces of Mrs. Annie Besant.

From Benaras he came over to Allahabad as a student of the Muir Central College and having declined the principal's offer of a nomination to executive or Government service, qualified for the teachers' profession in face of great family disappointment. Later on, when his old principal came to a prize-giving function at the Pt. Pirthi Nath High School, Kanpur, and saw Mr. Khattry in his simple dress of a coat and pyjama, he said in his closing remarks, 'Dear boys, today I have come to tell you a story of a foolish boy who did not take the advice of his teacher. Had he done so, he would have been wearing fine silk, gold rings and a gold watch. And now let me tell you who that foolish boy is. He is before you. Perhaps you know him. He is your headmaster Khattry."

152 KHER, B.G.

B. G. Kher (1888-1957) was a prominent leader of the Indian National Congress ; Chief Minister of Bombay ; Indian High Commissioner in London ; and Chairman of Hindi Commission.

153 KHILJI, Alauddin

Alauddin Khilji (1296-1316) rose to power through treachery and deceit. He murdered his uncle and conquered the throne. Through cruelty and cunning he conquered the whole country. But he had qualities. He was not henpecked by priests and politicians. He did what he thought right for the public. Wine was prohibited. Weights were standardized. Food was rationed. He was a patron of learning and arts. He robbed the rich but compensated the poor.

154 KHUSRU, Amir

He was a learned scholar who knew Persian, Arabic and Hindi during the reign of Ala-ud-din Khilji. He was popular for songs and *Pahelis*. He laid the foundation of Urdu poetry.

155 KIDWAI, Rafi Ahmed

Rafi Ahmed Kidwai (1894-1954) will be long remembered as the finest patriot, most conscientious Minister and a shrewd leader who solved many pressing problems such as abolition of food rationing. When Mr. Nehru threatened to resign just a few days before his death, he said, "Make me the Prime Minister and nobody will ask Mr. Nehru to return." He brilliantly held various portfolios in the Central Cabinet. Such as Communications Minister and then Food and Agriculture Minister. He had a rare genius for administration.

156 KOHALA

Kohala was an ancient Indian writer of 8th century B.C. He was a pupil of Bharata and author of Taladhyay.

157 KRIPLANI, Acharya J.B.

Acharya J.B. Kriplani (born 1888), the author of the first no-confidence motion in Lok Sabha on August 13, 1963 and the hero of Amroha, where he defeated Hafiz Mohd. Ibrahim despite strong Congress support, is a great patriot who was imprisoned several times. He was President of the Congress 1946-47. He founded the Kisan Mazdoor Praja Party which merged in the Praja Socialist Party.

158 KRISHNAN, Dr. K.S.

Dr. K.S. Krishnan, who died in 1961, was a famous Indian physicist and Director of National Physical Laboratory, New Delhi. He was C.V. Raman's associate in the discovery of *Raman Effect*.

159 KRISHNA MENON, V.K.

Mr. V.K. Krishna Menon (born 1898) is a brilliant debator and diplomat who has played a great part in the United Nations Organization, particularly in the Kashmir case. Known for his leftist leanings, the people demanded his resignation as Defence Minister when China struck India in November, 1962. In 1961 he defeated J.B. Kripalani in the Bombay Constituency for Lok Sabha after a great electoral battle. He is not popular with Americans because of his saucy temperament and pro-Russian views.

160 KRISHNARAJ

Krishnaraj (768—772) was the second king of the Rashtrakuta Dynasty. The Kailash Temple of Ellora was built by him.

161 KRISHNA, Sri

(Swami Jagadiswarananda)

What strikes one most in the life of Sri Krishna is the manysideness of his great character. To whichsoever facet of his encyclopaedic life you may look, you will find it developed to the point of perfection. Sri Krishna himself is the grandest possible illustration of what he teaches in the Gita. He will never be understood unless you study the Gita thoroughly.

The gospel of life as lived and taught by Sri Krishna is the true Hindu view of life. Now-a-days some Hindu leaders are preaching to Hindus a view of life which is definitely detrimental to the Hindu spirit and is eating into the vitals of Hindu life. We are being taught to practise absolute non-violence in our individual and collective life, not as a policy but a principle. Mahatma Gandhi and his followers hold this view. This view of life may be Jain or Christian but certainly not Hindu or Vedic. Sri Krishna teaches in the Gita that to a Hindu life is a battle—and the whole world is Kurukshetra. To Gandhiji spinning and non-violence even in the face of death are spiritual for one and all, but to Sri Krishna fighting qualities are spiritual and self-defence is Dharma. Sri Krishna himself says in Banaparva (12) of Mahabharat that it is Sanatan Dharma to kill cunning and bad characters. Sri Krishna teaches a militant and "arajasic" cult of the Hindus whereas Mahatma lives and preaches a Satwik doctrine of non-violence and non-resistance. Non-violence as political expediency and weapon is well and good but as a principle of individual or collective life, it finds new support from Sri Krishna or in fact from any Hindu prophet.

Swami Vivekananda the great interpretor of modern Hinduism only emphasises Krishna's gospel of life as the true Hindu stand-point. He exhorts us to learn to worship the terrible and to love death in the performance of our religion of duty.

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162 LAJPAT RAI, Lala

(Prof. Abdul Majid)

Due to our subjection, admittedly obsessed with politics and mentally entangled in the thorns and briars of current controversies as we are, we can only remember the prominent role nobly played in the past by our political leaders. No wonder, we are apt to forget some of their achievements in the field of literature and history. It is widely known in India that the late Lala Lajpat Rai was the political Lion of the Punjab and was an active torch-bearer of freedom. Very few of us know that Lala Lajpat Rai, besides being an outstanding liberator a distinguished patriot, an impressive orator and a forceful writer, was an historian of considerable importance.

With regard to the failure of the Indian Mutiny of 1857, Lala Lajpat Rai rightly remarked, "The Mutiny, however, failed because the people on the whole had no faith in the constructive capacity of the mutineers. The mutineers had no doubt agreed to postpone the question of the constructive ends in view, until after they had turned out the British, but the people could not. The people's patience had been exhausted by the military activities of the preceding century and the accompanying disorder and anarchy and they saw before them the possibility of a recurrence of the same in the case of success attending the arms of the mutineers"—"Young India" P. 108.

About Muslim rule in India, Lala Lajpat Rai held exceedingly salutary and sound views as an historian. "Yet it is not right to say that the Muslim rule in India was a foreign rule. The Muslim invaders adopted the country, made it their home, married and raised children there and became the sons of the soil. Akbar and Aurangzeb were as much Indians as are to-day the Mughals and Pathans in Delhi or elsewhere. Every penny of the revenue they raised in India was spent in India. Their army was wholly Indian. In short, the distinctions between the Hindus and Muslims were neither political nor social. They evolved a common language, which is as much Indian as any other vernacular spoken in India to-day. The ground-work of this language which is now called Urdu or Hindustani is purely Indian. Muslim rulers of India had no anxiety for and were in no way concerned with the prosperiety of the labouring classes of Persia or Afghanistan. There was no India Office in Arabia or Persia to which the people of India looked for initiative in the affairs of their native land."—"Young India," Pages 79 to 82.

163 LAKSHMI, Col.

(Jag. Parvesh Chandra)

All that Nature could, in moment of rare munificience, bestow upon a girl, she conferred on Lakshmi. Born in the lap of luxury, she was reared by loving and fond parents. Being prankish and lively by temperament, she was the spoilt darling of the whole family.

In 1919, at the early age of five, she started her school career. After passing her School Final and intermediate, she decided to continue her studies, joined the famous Madras Medical College. Her academic career was uneventful, but she passed all the examinations comfortably.

By the time Lakshmi joined the Medical College, her youth had blossomed into a sweet, brilliant flower. With her dark, soft hair exquisitely set, and her lily-white skin, she looked a picture of health, beauty and charm.

Her father, who was one of the leading barristers, was a popular figure in the social life of Madras. The Swaminathans were well-known for their hospitality. Their dinner-table was never too small for the endless number of guests who encircled it.

In their palatial house at Madras, painters, scientists, musicians, artistes and patriots found a common platform to meet and benefit from each other's knowledge and experience.

One of the pleasant and unbreakable traditions of the Swaminathans was to invite the cream of Madras Society for tea and tennis every Sunday.

LAKSHMI says : In Singapore I was a private medical practictioner. I was also connected with the Indian Independence League, and helped the League in its medical relief work. In addition to this, I refused to give talks on the Radio.

On July, 2, 1943, when Netaji arrived in Singapore, I went to receive him at the aerodrome. His arrival was an immense relief to us, since we were afraid that the Japanese would never allow him to come to the Far East.

As soon as Singapore fell, we requested the Japanese Government to bring Netaji from Germany. In February, 1942, a Goodwill Mission consisting of civilians and army personnel visited Tokyo with the object of having talks with General Tojo.

I was so much impressed by Netaji's august personality and so much moved by the sincerity that vibrated in his sentiments that I decided to volunteer my services to Netaji, spontaneously.

164 LAKSHMIBAI, Rani of Jhansi

June 18 is the anniversary of the death of Rani Lakshmibai of Jhansi who was killed in action against the British forces in Gwalior in 1858. She was not even 23 when she fell and during her short span of life she rose so high and achieved so much as to earn for herself a permanent place of high distinction in the long and chequered history of this country.

The last queen of Jhansi was also of Karhad Brahmin family. Her father, Moropant Balwantrao Tambe, came from Wai in Satara District. He entered the service of Amrit Rao, the adoptive brother of the last Peshwa, and went to live with his employer at Banaras. On Amrit Rao's death, Moropant went to Bithur and served the deposed Peshwa. With Moropant went his small daughter Manu Bai, then about four years age, She became the playmate and constant companion on horseback of Baji Rao's adopted son, Nana Sahib, and his nephew, Rao Sahib.

The relations of Baji Rao at Bithur were for the most part Chitpawan Brahmins like himself and Manu Bai's husband had to be a Karhad Brahmin. Meanwhile, Gangadhur Rao, Maharaja of Jhansi, has lost his wife and was looking for another, and Baji Rao II personally arranged the match with Manu Bai who had come of age and developed into a very fine young woman. Manu Bai's name, according to custom, was changed to Lakshmibai after marriage.

In 1851, Lakshmibai bore a son who died three months later. His death was a great blow to the ageing prince who, in failing health, decided to adopt a son five-year old, Anand Rao, the son of a distant cousin, Vasudev Navalkar. Anand Rao's name on adoption was changed to Damodhar Gangadhar Rao. On the day before his death, the Maharaja wrote a letter to the Government of India announcing the adoption and begging the Governor-General to confirm it. He asked that during the boy's minority, Rani Lakshmibai should act as the regent and, on his reaching manhood, he should be installed as the Maharaja of Jhansi.

For reasons not known, a decision on Gangadhar Rao's prayer was not taken for a very long time. Meanwhile, the Rani herself appealed to Lord Dalhousie asking that Jhansi should be vested in her adopted son on the precedents of her Tehri, Datia and Jalwan States. At long last, in February. 1854, came the refusal to recognise the adoption on the strange plea that Jhansi was not a sovereign State. Tehri and Datia were sovereign and could not act as precedents. Jalwan was, no doubt, a subordinate State, but the recognised adopted son there had behaved so badly that the Governor-General did not propose to regard it as a percedent !

The British, thereafter, occupied Jhansi ; the Queen did not resist. She sent envoys to England to state her case but nothing much came of those parleys. She also made a number of petitions to the Governor-General reaffirming her son's claim and refused to accept the monthly pension of Rs. 5,000 sanctioned by the Government of India. She met her ordinary expenses from a part of the Maharaja's private estate which she was allowed to inherit.

Then in May, 1857, came the Mutiny. At Jhansi, the entire garrison of Indian foot artillery rose in revolt on June. 5, 1957, and shot the Commander, Capt. Dunlop. Capt, Gordon, the Deputy Commissioner and Capt. Skene, the Superintendent of Police, along with other Europeans in the city, took shelter in the Fort which they defended for some time until Capt. Gordon, the leading spirit of the forlorn group, was killed ; the garrison surrendered and were massacred to a man.

With the capture of the Gwalior Fort, the most strategic in North India, with its enormous treasures, the Rani strongly counselled Nana to recognise Scindia's army by appointing Maharatta officers in place of the British who had so long been in charge of their training and by making a stable arrangement for the regular payment of wages to the troopers. The Peshwa, confident that Sir, Hugh Rose would do nothing until after the end of the monsoon, however, squandered the treasures in feeding Brahmins who flocked to Gwalior in large numbers. Many of his soldiers left and those that remained were neglected ; with no officers, the force lost the discipline of an effective army.

Sir Hugh Rose did not wait for the monsoon to blow over and appeared before Gwalior on June 16, 1858, and, although fatigued by a long march, immediately scattered the Peshwa's army posted at the suburb known as Morar. On June 18, General Smith also attacked the city from the east and was met by the forces led by Rani Lakshmibai. Here the resistance offered was far more resolute and in the hand-to-hand fight that ensued, the Queen, dressed as a male trooper, received a number of fatal wounds and fell from her horse. Her body lay on the battle-field until evening when her attendants recovered it and burnt it nearby on a stack of hay. So died Lakshmibai, Rani of Jhansi, Born in November, 1835.

Still, the great soldier who fought and defeated her, wrote an epitaph that is worthy of mention. Sir Huge Rose said of her in his general orders that "the best man on the side of the enemy was the Rani of Jhansi". Praise from a hostile commander is praise indeed !

165

LAL, Bihari

Bihari Lal (?—1763) marked the beginning of the modern Hindi period. He is considered the son of Keshava Das but there is no certainly about this theory. He was patronised by Sawai Jai Singh of Jaipur. Bihari Lal is famous for *Satsai*, which resembles *Shatakas* of Bharti Hari. There is no doubt that Bihari was indebted to Sanskrit scholars for the writing of this book. He is known as the "Conscience Poet". The coming generations of poets have failed to imitate his masterly style.

166

LALITADITYA

Lalitaditya (725-755 A.D.) was the king of Kashmir. He conquered the Punjab, Kannauj, Nepal and Tibet. He sent his ambassador to the court of the Chinese Emperor. He was a great patron of art and learning.

167

LOHIA, Ram Manohar

Dr. Ram Manohar Lohia was born in a Marwari family on March 23, 1910, in a village in Fyazabad district of Uttar Pradesh. His father, Mr. Hiralal, was a true follower of Mahatma Gandhi. Young Ram Manohar thus grew up in an atmosphere of intense nationalism and imbibed his father's devotion to Gandhiji. At the early age of 16 he attended a Congress session. He had his education in Bombay and

Calcutta and went to Germany for doctorate in political philosophy.

His stay in Europe enabled him to develop close contact with the socialists of European countries.

On his return to India, tempting offers came his way, his intelligence and talents having already been widely recognized. He brushed aside these offers and devoted himself to national movement. Dr. Lohia was offered by Mr. Jawaharlal Nehru to head the Foreign Affairs Department of the Congress, but he refused it. He was ultimately persuaded to accept the post. With his command over three European languages and with his vast contacts abroad, he was eminently fitted for the job. He organized and developed fraternal relations between the Congress and progressive forces of Europe. He also looked after the interests of Indians overseas. By this time he became a leading member of the Congress Socialist Party of which he was a founder-member. In 1936 he was elected to the AICC. Along with Mr. Jaya Prakash Narayan, Acharya Narendra Deva and Achut Patwardan, he opposed the Right wing in the Congress.

He had been imprisoned many times. In 1938 he was charged with sedition by the Bengal Government. He conducted his own defence so remarkably well that the magistrate disbelieved the prosecution and acquitted him.

Though essentially a thinker and a theoretician, he was fond of agitations. His Goa liberation movement, which did not have the Congress support, was popular. He succeeded in uniting the linguistic and religious factions among Goans.

During the Quit India movement, Dr. Lohia played a great part. He was the instrument and the inspiration behind the underground radio. His secret bulletin and open letters to Viceroy Linlithgow and U.P. Governor Hallet had become classics. After remaining underground for 15 months he was arrested and kept in Lahore jail. Regarding his experiences in the jail, he sent a letter to Prof. Laski soon after the

Labour Party assumed Government in Britain after World War II.

A born conversationalist, Dr. Lohia used to engage select gatherings for hours. His discourses were very entertaining. He also perfected the art of coining words and phrases.

He had a free mind and was criticized by the Press. He knew half a dozen Indian languages and was fluent in English, French and German.

Due to his close association with Gandhiji, he had a flair for constructive thinking. His ideas of Land Army, One Hour for the Country spoke of his originality of thinking.

His greatest weakness—if it can be called a weakness—was his incapacity to contain himself within the bounds of party discipline. His individualism brooked no checks or mandates.

He was the Editor of Mankind Publications and was the author of many books, prominent among whom were Third Camp in World Affairs. Himalayan Policy for India, Wheel of History, Aspects of Socialist Policy and Fragments of a World Mind.

He was a member of the Lok Sabha and was a controversial figure.

His contribution to Indian politics was significnt.

168 LOURENCO, DR. AGOSTIHNO

Born in Margoa, Salcette, Goa, on March 8, 1822, Dr. Lourenco went to Paris where Lavoisier, "Father of Modern Chemistry", stimulated his thinking. He distinguished himself in the field of "Polybasic acids". He was honoured with a Doctorate by the Paris University. He became a professor in the Polytechnic Institute of Lisbon.

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169 **MAHALANOBIS, P.C.**

P. C. Mahalanobis (born 1893) F.R.S. is the Chairman of E.C.A.F.E.'s Conference of Statisticians (Bangkok) and Statistical Adviser to many Government Committees and Commissions. He was the leader of the Indian Delegation of USSR Academy of Sciences.

170 **MAHAPRABHU, Chaitanya**

Chaitanya Mahaprabhu (1485-1533) was originally known as Visvambhara. Towards the end of the 15th century on the spititual horizon of India he dawned like a spiritual sun. He became an ascetic in 1509. He was a yogi.. He idolized the love of Krishna and Radha into the Bengal School of Vaishnavism. He is said to be the author of Sakastaka. Chaitanya identified himself with Lord Krishna and lost his identity in him.

171 **MAHARAJA GANGA SINGHJI**

His Highness Maharaja Ganga Singhji, the Maharaja of Bikaner, was born in 1880. He succeeded his brother at the age of seven. He did his early education at the Mayo College, Ajmer. His further training was entrusted to Sir Brain Egerton. He received military training at Deoli in 1898.

The Maharaja assumed full power as the ruler in 1899. It was the year of great famine and plague. His personal ability saved the situation in the state. He became his own famine officer. He organised relief work in the state. He was attacked by cholera, but he did not stop work He was awarded Kaiser-i-Hind Gold Medal for his work during the famine.

The Maharaja was the first prince to offer his services to go to foreign countries for the Empire on military duty. He served for some time in China in 1901. He was present as the guest of His Majesty during the coronation of Edward the Seventh.

After the Coronation the Maharaja devoted himself to the welfare of the state. First he organised the executive machinery of the state. He got the land properly settled and assessed. Railways and canals were developed. He advocated and supported reforms.

During the First Great War he fought for the British in France in 1914.

172 **MAHARSHI, Sri Ramana**

The secret power of Sri Ramana Maharshi is the power of the great silence ; he did not care for preaching, oral or written.

The few original teachings, which he has personally recorded at the instance of his devotees, were already available in the German language in the valuable book of the well-known German Indologist Prof. Heinrich Zimmer, "The Path to the Self."

So there was obviously no need for any other version. The secret process, by which I was prompted, in spite of this, to begin a new translation myself, I cannot explain better than by quoting Verse 27 of the Maharshi's Hymn to Arunachala. "The Martial Garland of Letters".

> 'From my home Thou didst entice me, then stealing into my heart didst draw me gently into there......

Though Sri Ramana Maharshi is a most brilliant interpreter of Advaita Vedanta, he was not a philosopher in the usual sense of the term, criticising predecessors or comparing one system or one school with another. He knew from his own experience that truth cannot be either tought or learnt : it can only be experienced, that is realised. So he did not like very much to discuss it.

173 MAHATAB, HARE KRUSHNA

With the resignation of Dr. Hare Krushna Mahatab, the Orissa Jana Congress is again in the doldrums. Though he has not spelt out the reasons for his decision, Dr. Mahatab has for some time been feeling uncomfortable in the company of Swatantra Princes. That the Jana Congress has now decided, presumably on the advice or its patron-saint, to ask the Chief Minister to seek dissolution of the Assembly, the decks may be cleared for a fresh alignment of political forces in the State.

Dr Mahatab's action did not come as a surprise. In 1965, when he decided to break away from the Congress, he kept on declaring his loyalty to the organization and at the same time encouraged has followers to revolt.

He was a member of the Congress Working Committee for eight years before independence, a rare privilege in those days. He was twice Chief Minister of Orissa first from 1946 to 1950 and again from 1957 to 1960. He was also Union Minister of Commerce and Industry, and Governor of Bombay. He was General Secretary of the Congress Parliamentary Party (1952-54) and Deputy Leader of the Congress Party in Parliament for two years,

His approach has often brought him trouble. When the ex-rulers of Orissa organized the Ganatantra Parishad he came to terms with them and later licked by them. As Commerce Minister he helped the rising industrialists of Orissa who later turned against him.

Now 71, Dr. Mahatab retains old-world charm. For a man who was already prominent in the Orissa Congress in 1924 and who was known as a journalist and author, the present is an unhappy twilight. Now, as in the past, he is a mystery to many.

174

MAHAVIRA

Mahavira (599-527 B.C.) was the founder of Jainism which preceded Buddhism which borrowed many of its features. Mahavira was born at Kundagrama (Vaishali near Patna). He got enlightenment under a *sala* tree. He is an apostle of non-violence.

175

MALAVIYA, Madan Mohan

"When I heard portions of the "Bhagawat" read by Malaviyaji during my 21 days' fast, I wished I had heard it in my childhood from such a devotee as he is, so that I could have formed a liking for it at an early age."

"I had a glimpse of the simplicity of his life once when I stayed with him I was then able to observe his daily routine in the closest details. What I saw filled me with joyful surprise. His room presented the appearance of a free inn for all the poor. You could hardly cross from one end to the other. It was so crowded. It was accessible at all odd hours to chance visitors who had the licence to take as much of his time as they liked."

"Pt. Malaviya enjoyed the reputation of being the prince among beggars for the public cause. I had not the unrivalled magic of Malaviyaji for commanding princely donations from the potentates of India."

—GANDHIJI

Pandit Madan Mohan Malaviya belonged to an ancient and much respected family of learned emigrant Brahmins from Malwa resident at Mirzapore, Allahabad and Banaras, a fact that is testified to by the family cognomen, Malaviya. Madan Mohan's grandfather, Pandit Premdhar Malaviya, was at once time well known at Allahabad for his Sanskrit learning, a branch of study in which his son Madan Mohan's father, Pandit Brajnath was besides great scholar in Hindi, and acquired reputation for his scholarly interpretation of some of the most debated passages of Shrimad Bhagavat. Madan Mohan, his son, was born at Allahabad on the 18th of

December, 1862. He was at first privately educated in Hindi and Sanskrit, and then at the Local Pathshala. He then passed on to the District School, from where he matriculated. He next joined the Muir Central College at Allahabad and graduated in 1884. During his collegiate career he appears to have shown signs of future greatness, and Principal Harrison is known to have been deeply impressed with his abilities and earnestness.

Pandit Madan Mohan became a member of the Local Legislative Council about 1902, and, as may be expected, took great pains to do what little good he, as a non-official member, could. One of the most important measures that came up for consideration in the Council during the time he was in it was the Bundelkhand Alienation of Land Bill, 1903. On its introduction he objected to it on economical and political grounds —an opinion shared in by such eminent men as Sir Auckland Golvin, Sir Charles Crosthwaite, Hon'ble Mr. Impey and the Hon'ble Mr. Cadell. He was of opinion that the poverty and indebtedness of the ryots of Bundelkhand, were due to causes other than those enunciated by the Government critics. The proposed restriction, he said, would diminish the value of land and curtail the credit of the landowner.

His re-election to the Council under the new Indian Council's Reform Act was proof of the appreciation of his past services in it by his local brethern. And it was but fitting that he should be so re-elected, for he was one of the first to meet the question of the reform of the older Legislative Couucils (under the Act of 1861) ; Councils that were entirely made up of members nominated by Government.

While in November, 1909. Pandit Madan Mohan was by the decision of the All-India Congress Committee elected President of the Lahore Congress, as Sir P. M. Mehta had declined the office, the Pandit's election was welcomed on all hands.

Though called upon to fulfil the high office of the President of the Congress for the first time and with a very short notice, the Pandit's pronouncement was worthy of the man and the occasion. And the Address naturally dealt at length with the

Minto-Morley Reforms and in particular with the regulations the Bureaucracy had made to put them into operation. Though only a few months before the Pandit had welcomed the proposals as truly liberal and comprehensive in spirit, yet his enthuasiasm for the scheme like that of his fellow-workers in the Congress cause had been greatly damped by the rigour of the regulations by which it had been hedged round.

Pandit Malaviya was by this time recognised as one of the few leading men of the Congress and alike by his services in the United Provinces Legislative Council and to the country at large deserved his elevation to the Viceregal Council. Since 1910 he had continued, for years together, to sit in the Imperial Legislative Council without interruption and taken part in every important debate with his accustomed zeal.

176 MANGALA, Venerable Ananda

Venerable Ananda Mangala, better known as Meemanage, is one of those enviable beings whose lives are full of pleasant surprises. That a comparative study of religions would lead him to seek conversion from a Trappist priest to a Buddhist monk, he could never foresee.

The interminable round of soirees, balls, concerts and assemblies in which as a young man he took great delight, began to arouse in him a vague yet profound loathing. He realized that the life of fashionable society had become a prison to him, and that if he did not escape from it, he might go mad.

Not satisfied with the narrow horizons of his country, he suddenly decided to leave Ceylon, where he is now remembered as the last Sinhalese disciple of Gandhi. To devote himself entirely to social work he came to India in 1942 while just 24 and since then he has identified himself with this country. "My meeting the Bapu", he said, "so revolutionized my whole thinking that I soon accepted his philosophy and chose to serve him."

Gandhiji stayed at the Sanatorium for about three months during which Ven. Mangala sang hymns from the Bible at his request. "Though I confess I couldn't fully become his disciple for the differences I had with him on the existence of God and 'inner voice', his constructive programme so much attracted me that I soon accepted him as my guardian", the Bhikkhu confided to me.

He once went to Gandhiji to have a message for the annual prize distribution of the Mahatma Gandhi College, Kandy (Ceylon), where he was invited to preside. "You must come here for some time for three days and the assimilation of what you see here should be conveyed to the students," Gandhiji had said.

177 **MASANI, M. R.**

Mr, M. R. Masani is a founder-member of the Swatantra Party and previously a founder-member of the Congress Socialist Group. He is a member of Lok Sabha. Previously he served as a member of the Constituent Assembly and as an Ambassador to Brazil. He is the author of many books, such as "Our India", "Our Growing Family", etc.

178 **MATTHAI, Dr. John**

Dr. John Matthai (1866—1960) was Finance Minister, Government of India 1948-50 ; formerly he was Minister for Railways and Transport. He was Director of Commercial Intelligence and Statistics (1935-47). He acted as Chairman of the Finance Commission ; Chairman, Taxation Inquiry Commission ; Chairman, State Bank of India (1955-56). Formerly, he was Vice Chancellor of Bombay and Kerala Universities.

179 **MAURYA, Chandra Gupta**

Chandra Gupta Maurya (323—298 B.C.) belonged to Magadha. He was ousted from his kingdom and lived as exile in the Punjab. Here he met a shrewd Brahmin, Chanakya, who joined hands with him for the overthrow of the Nandas. He educated him in the art of war and administration. He became his Prime Minister.

See *Chandra Gupta Maurya*

180

MAVALANKAR, G. V.

G. V. Mavalankar (1888-1956) was the Speaker of Lok Sabha (1952—56) and Speaker of the Constituent Assembly (1947—52) Previously, he was the Speaker, Bombay Legislative Assembly, and President, Central Assembly, 1946—47.

181

MAZHAR, Mirza

Like Mirza Ghalib and Iqbal, Mazhar played a great part in shapping and moulding the Urdu language and giving it the plasticity of thought and imagination.

These are some extracts from the article by Som Anand :

Those were the last years of the 17th century. The Moghul empire had extended to the far end of South India. Aurangzeb was still busy with his campaigns in the Deccan Plateau.

In those days there was an officer, with the name of Mirza Jan, in the emperor's court. He was returning from his duties in the South when a son was born to his wife.

According to custom, Mirza Jan brought the child to the emperor for getting a name for him. "A son is dear to man as his life," said Aurangzeb, "so call him as a Jan-e–Jahan", Later this child grew up to be a famous poet of Delhi.

Jan-e-Jahan was his name and Mazhar was his *nom de pulme*. The parents, in fact, did not like this name and called him Shams-ud-din but among the people he was known as Mirza Mazhar Jan-e-Jahan.

Mazhar was not only a poet : he was a Sufi mystic of great eminence. There was hardly any person in Delhi those days who had not heard of him.

His father died a premature death and Mazhar, as a young man, swept the floors of mosques till the age of 39. Later on, he became famous as a Sufi with thousands of disciples, Muslim as well as Hindus.

Mirza Mazhar was a man of learning, with an alert and witty mind. He was an excellent conversationalist, too, and everybody in the city desired to hear him in the *majlis*.

At the time Mirza Mazhar started writing poetry, Urdu verse had not come of age. It is interesting to note that Urdu poetry came first to Delhi from South. The fact may seem an anomaly because Urdu as a language was evolved out of the dialects spoken around Delhi. Delhi was the only centre of Urdu literature in its earlier period.

Mazhar made Urdu verse the medium for expressing lofty thoughts. He, in fact, levelled the ground for the great successors like Mir, Sauda and Ghalib to enrich Urdu literature.

There are many ancedotes which portray this side of Mirza Mazhar's character. Once a nawab came to pay him homage. After a while, the rich devotee felt thirsty and asked for water. Mirza Mazhar pointed towards a corner where a big earthen pot was lying The young Nawab went there and, after quenching his thirst, placed the cup upside down.

He returned to his seat and over-whelmed by devotion, said, "Sir, you are put to great inconvenience by having no helper in the house. May I send two servants from my house ?" The sufi fakir laughed and looking towards the pot said, "You do not know how to place a cup in the proper manner, what will your servants be knowing ?"

The end came soon, but in an unexpected way. It was the seventh day of the month of Moharram. A man posing as a disciple knocked at his door at dead of night. Mirza Mazhar opened the door. The man took out a small gun under his clothes, fired at him and fled.

For three days Mirza Mazhar convulsed with pain and repeated this couplet again and again :

"*Blessed be the lovers of noble intent,*
who to the world did give

The unique practice of lying in glory
dress on bed that dust doth make."

Saying this he died on the 10th of Moharram.

182

MEHTA, Asoka

(Born 1911). He was founder-member of the Socialist Party. He is Chairman of the Praja Socialist Party. He was Chairman of the Food Grains Inquiry Committee in 1957 and it recommended State Trading in food grains.

183

MEHTA, Sir Pherozeshah

Sir Pherozeshah Mehta, known as the Lion of Bombay, was born on August 4, 1845, in an important Parsi family in Bombay. His father was a partner in the firm of P. & C. Cama. This firm had trade relations with China and England.

Having passed the Matriculation Examination, Pherozeshah joined the Elphinstone College. Sir Alexander Grant was the head of the institution. Pherozeshah graduated in 1864 and then passed M.A. with honours. Then he obtained one of the five scholarships announced by Mr. Rustom Jamsetjee Jeejeebhoy for qualifying at the Bar in England. He spent nearly four years in England. Among his contemporaries in England were men like Jamsetji Tata and W.C. Bonnerji.

Returning home, Pherozeshah soon established himself as a prominent lawyer. He displayed eminent legal ability and fought his way into the local practice. Offers of judgeship could not tempt him away from his lucrative practice. He devoted most of his time to municipal work and many of Bombay's magnificent buildings owe their fathership to his labour-of-love enthusiasm. He also did good work in the Legislative Council. He was a stout opponent of the Arms Act and held strong views on the need of military training. He said to the British :

"You cannot, and ought not to, emasculate a whole nation. It may be said that a time will come in future when these restrictions will be removed. But remember that when once the Indian people become emasculated, it will be a very long time indeed before you can get them to recover their manliness and vigour."

Sir Mehta died on November 5, 1915.

184 MEHTA, Zubin

Zubin Mehta was born in the midst of music. His father, violinist, Mehli Mehta, is the only first class instrumental soloist in western music India has ever produced (incidentally never sufficiently appreciated at home). In 1935, the year before Zubin was born, Mehli Mehta organized the Bombay Symphony Orchestra. Zubin himself grew up hearing chamber music before he could read or write. He knew the Beethoven quarters before he had ever heard a Beethoven symphony. Being the son of a conductor he came to know music not only as the end product which all of us fortunate enough to possess a gramophone are familiar with, but also as a collection of individual bits and pieces which form an organic whole. He was like the garage mechanic's son who is unable of keep away from his father's workshop.

Zubin Mehta's musical education was however completed in Vienna. The Vienna Philharmonic is perhaps the finest orchestra in the world. It has a tradition headed down through generation of players from father to son, which gives it a sound entirely its own. The Vienna Philharmonic and the Vienna State Opera have known some of the greatest conductors in European music—Hans Richter, Gustav Mahler, Buno Walter, as resident conductors.

His first success as a conductor came when he won an international conductors' competition in Liverpool in 1957. Since then he has risen rapidly. A prodigious memory (he conducts without a score) helped him to "fill in" at short notice for conductors who had fallen ill or were unable to come for other reasons. Zubin's first contact with the Los Angeles Philharmonic occurred in this way when he substituted for Fritz Reimer in 1961. He became the orchestra's permanent conductor from the next season onwards. Zubin Mehta is also the permanent conductor of the Montreal symphony orchestra, which he has revitalized into a first class disciplined body of players.

In his autobiography 'Themes and Variations' Burno Walter remarked that after a few years of conducting he found that the solution of purely technical problems of conducting came very easily to him, and that his real dissatisfaction with himself as a conductor began only when he began to look for a deeper significence behind the music he was conducting. He also said that he spent the rest of his life in the quest.

185

MENANDER

Milinda Menander (160-120 B.C.) belonged to the house of Demetrius, the Greek, who invaded India in 200-175 B.C. Milinda conquered Saurashtra, Sind, Baluch, Broach and the Gangetic Valley. Patanjali mentions his conquests. He had his capital at Sakla, modern Sialkot. His empire extended to Afghanistan. He was highly honoured in India.

186

MERCHANT, V.M.

India's first batsman and, a prolific run-getter, has captained India against Lord Tennyson's team and the Australian Services XI. Merchant started cricket in school and captained the Junior XI when only 13. In 1929 he was selected to play for the Hindus in the Bombay Quadrangular Tournament, being the youngest player ever to participate in this most important Indian tournament. He would have been selected for the 1932 English tour but for the non-co-operation of Bombay which placed a ban on provincial players joining the team. Merchant was a member of the 1936 team to England and finished on top of the batting averages with a total of 1,745 runs and an average of 51·32. He has to his credit the highest individual score in Indian first class cricket (359 not-out for Bombay against Maharashtra in the 1943-44 Ranji Trophy), and the best average in the Ranji Trophy Tournament for the Cricket Championship of India (276·50 created in 1943-44.)

187 MIHIRKULA

Mihirkula (511-542 A.D) was one of the Hun tyrants who invaded India. He was called a friend in human form. He took great delight in killing men and burning temples. Yashodvarma, the king of Magadh, and other kings of India combined to drive him back. He took refuge in Kashmir where the king welcomed him but he killed his benefactor and usurped his throne. He perpetrated great cruelties upon the people of Kashmir.

188 MIRA BEN (Miss Madeline Slade)

Mira Ben was born in 1892. She is the daughter of British Admiral and she joined Gandhi's Ashram and preached his mission long after his death and achievement of independence. She was imprisoned several times in the cause of Indian independence. She was appointed Special Adviser to U.P. Government on Grow-More-Food in 1949. She set up an Ashram near Rishikesh. Now she retired to Europe, disappointed and frustrated with Indian officials and politicians.

189 MIRA BAI

Mira Bai (1517-1573) was the great woman saint of India. She belonged to the period of the Bhakti Movement. She was a contemporary of Tulsi Das and Rai Das. Her devotional lyrics have great beauty. She belonged to royal Rathor family of Jodhpur. Three of her books are *Narsi ji ka Mayra*, *Ramgovind* and *Gita Govind Teeka*.

Meera Bai's most precious possession, the idol of Lord Krishna, which she worshipped all her life, was reinstalled in the famous Meera Temple in the historic Chittor Fort.

The present Maharana of Udaipur, who had the idol in his possession, agreed to part with it in deference to the national sentiment.

Archaeologists have testified the authenticity of the old idol, which remained in the Maharana's palace at Udaipur after Meera Bai's death in Dwarka.

It was believed that Meera Bai, who had placed this idol in her temple at Chittorgarh, had carried it with her during a pilgrimage to Brindaban and Dwarka about 433 years ago.

She settled in Dwarka in the last days of her life and died in front of the idol.

190

MIRAJKAR

Walking along the streets of Bombay one day he came across a booklet that gave a new turn to his life. It was "Karl Marx, the modern Rishi", written by Lal Hardayal, the well-known Indian revolutionary from the Punjab. This was towards the end of 1919. In 1920, Gandhiji gave the call for complete non-co-operation with Government including boycott of schools and colleges. That appealed to Mirajkar.

Then Mirajkar came under the direct influence of Mr. S.A. Dange, the leader of the Communist Party. That confirmed his Socialism. Dange and he used to have long discussions on Socialism and allied subjects and in 1921 they started the first Communist Weekly in India, called "The Socialist". They not only edited the journal but hawked it in the city streets with fanatical zeal and since that time Dange and he have been together for the last 37 years, through fair weather and foul. Mostly, the weather has been foul and stormy.

In 1928 with Dange he led the historic textile workers strike that lasted for 7½ months. Another long strike followed the next year and early in 1929 the whole bunch of Communists were rounded up on charge of conspiracy to wage against the King and in this Meerut Conspiracy Case, Mirajkar was sentenced to 12 years' rigorous imprisonment. He served 5½ years, after which the sentences on all prisoners were commuted.

191 MITTER, Brojendra Lal

As Law Member in the Viceroy's Executive Council he made the then Viceroy break an 80-year-old tradition concerning mercy petitions against death sentences being dealt with by the Home Department. This Department rarely examined the mercy petitions on merit and a printed form recommending rejection used to be sent to the Viceroy who, no doubt, acted as advised.

Mr. Brojendra Lal argued that the disposal of such cases should be the responsibility of the Law Member and his Department which had the technical knowledge to tender proper advice. The Viceroy agreed to the suggestion and, as a result, scores of men were saved from the gallows during Mr. Mitter's tenure of office because of the lacuna found in various judgments. The same tradition continued, of course, in the time of his successor, the late Mr. N. N. Sircar.

But while the particular reform was of an administrative character, the late Mr. Mitter's contribution in the political field was particularly noteworthy. As Prime Minister of Baroda he caused the first dent in the "Rajasthan" front which the then Political Secretary, Sir Conrad Corfield, had built along with Mr. Jinnah and the Nawab of Bhopal and for which they found allies in Mr. C.P. Ramaswami Aiyar in the south and Mr. R.C. Kak in the North.

In the social sphere he left a mark in the Capital. He and his wife spent many years of their life here. He was the author of the phrase "Imperial Culture" in describing the social life of New Delhi. What he meant was that in this town a new culture was developing, a mixture of many cultures.

But his outlook on life and his humility were best illustrated by an incident. Once in Simla he and his wife squatted along with numerous Bengali clerks at the annual feast organized by the Bangla Sammelan of Simla. Asked how he felt he said : "You see I am drawn from the same middle class as these clerks. It is an accident that I am a Law Member and they are clerks. If they had similar opportunity, they would have done equally well."

192 MODI, R.S.

Twenty-one-year old Rusi Modi is one of the greatest cricket finds of recent years. A disciplined and versatile batsman he usually begins shakily, but once set, he is a prolific run-getter. He is a stout defender as well as a courogeous batsman, who can slash out whenever opportunity occurs. He is good both on the on and off-side. Modi holds many records in first-class cricket. He is the only batsman to have scored 1,000 runs in a season in the Cricket Championship of India; with Vijay Merchant he holds the Third and Sixth wicket partnership records of 373 runs and 371 runs respectively; and he is the first Indian batsman to have scored a double century in a 'Test' match (he put up 203 runs against the Australian Services XI at Madras in 1945). The year 1944-45 has been his best year, and he had an average of 201·60 runs in seven innings in the Ranji Trophy. Modi has played for the Parsis in the Bombay Pentagular.

193 MOOKERJI, Dr. Shyama Prasad

Dr. Shyama Prasad Mookerji (1901-53) was the founder of Jan Sangh and Minister for Industries and Supplies, Government of India (1947-50). He was Vice-Chancellor, Calcutta University (1934-38) and President of Hindu Mahasabha. He died under detention in Kashmir.

194 MOOKERJI, Sir Asutosh

Sir Asutosh Mookerji was the creator of the modern Calcutta University. He was born in 1864. It was the time when the western culture was regarded as the passport to better culture.

The father of Asutosh Mookerji was a graduate in Arts and Medicine of the then existing Calcutta University. He was a man of an upright character. Asutosh was brought up under the personal guidance of his father. The boy shone brilliantly in the legal profession.

At the early age of twenty four he became a Fellow of the Calcutta University. He was soon elected to the Syndicate. He developed an unbounded zeal for serving the causes of education. At the age of forty, Sir Asutosh was elevated to the Bench of the Calcutta High Court. He held the office for twenty years with marked distinction.

The greatest work of Sir Asutosh lay in the field of education. He moulded the University into a teaching and research institution. He created libraries and laboratories. His work attracted the notice of many philanthropists. He died in 1924.

"Asutosh", said Lord Lytton, the Governor of Bengal, "in the eyes of his countrymen and in the eyes of the world, represented the University so completely that for many years Asutosh was in fact the University and the University Asutosh."

195 MUBARIZ-UD-DOWLAH, Nawab

More than a century has elapsed since Nawab Mubariz-ud-Dowlah, the younger brother of the then reigning Nizam, Nawab Nasir-ud-Dowlah, was tried by a special tribunal composed of British officers and top-ranking Muslim sardars of Hyderabad for his alleged complicity in a plot to overthrow the British power in India by force of arms.

He was immuned within the hill fort of Golconda, and the story of the 'Prisoner of Golconda", as he came to be called, is still remembered in Hyderabad.

In fact, the story has now assumed greater significance, as the Nawab is reckoned as one of the first leaders of India's struggle for freedom. It forms one of the most colourful episodes of the history of the freedom movement in India.

The movement, in which Nawab Mubariz-ud-Dowlah played a leading role, began about the year 1837, and may be considered as a prelude to the Revolution of 1857, the centenary of which was recently celebrated. It was set afoot by a puritanical sect of Muslims called Wahabees after their leader Abdul Wahab Nejidi.

As his name indicates, he was a native of Nejd in Saudi Arabia, the present king of which country is himself a Wahabee. The Wahabee movement spread over many countries including India.

Its main and avowed objective was to rid Islam of what the Wahabees deemed accretions, and restore it to its pristine purity. In order to accomplish this they invaded the Hejaz in 1803 and again in 1924.

But while the 1857 Revolution, which the British called the Indian Sepoy Mutiny, and which has now rightly been acclaimed "The Indian War of Independence", was actually launched at Meerut on May 10, 1857, the Wahabee Movement was discovered and crushed before it flamed into open revolt. Both uprisings undoubtedly had for their objective the overthrow of the British power.

Lord Auckland had, from the outset, been of the opinion that when the conspirators were definitely baffled, and the designs fathomed, the inquiry had better not be pushed too far, and that public prosecutions should, if possible, be avoided. General Fraser fully concurred with this view when in 1840 he submitted to the Government of India the findings of the Special Tribunal. He recommended that Mubariz-ud-Dowlah and the moulvies, who were his most active agents, should be detained as State prisoners, "until perfect tranquillty of the country and the cessation of external war should admit of their being liberated without danger to the peace of India."

The Nizam who, it hardly needs be said, was a mere puppet in the hands of the British, fully endorsed the Resident's recommendation. Under his own hand and seal he consigned his brother as a State Prisoner to the hill fort of Golconda, the former seat of the Qutab Shahi Kings and once an emporium for diamonds, which has been appropriately described by a visitor as the largest castle ruin in the world.

The order was duly carried out and Mubariz-ud-Dowlah languished as a prisoner for the fourteen years and died within the Fort as far as could be ascertained. Little is known about his life as the "Prisoner of Golconda", but it is gathered from a letter written by General Fraser to Lord Dalhousie in May 1850, that the princely prisoner was anything but satisfied with the treatment meted out to him by his jailors.

> It is not improbable that like Bonnivard, the "Prisoner of Chillon," he was sustained by the "eternal spirit of the chainless mind", Liberty, and dreamed of the day when others would carry more successfully the torch that had fallen from his hand.

196 **MUDALIAR, Sir A. Ramaswami**

Born in 1887, he was Supply Member of the Government of India 1939—42 ; Dewan of Mysore 1946—49 ; Vice-Chancellor, Travancore University. He was member of the Madras Legislative Assembly and delegate to the Round Table Conference.

197 **MUKHERJEE, Jatindranath**

On 9th September every year the people of Bengal honour the memory of one of India's most gallant sons—Jatindranath Mukherjee. Leader of the Jungantar Party "Bagha Jatin" was in the vanguard of Indian struggle for independence.

Subhas Bose and Ambika Chakravarty said they were among the many who were directly inspired by Jatindranath. He was a man of heroic stature. About him Shri Aurobindo remarked to a few of his disciples : "Have you heard of Jatin Mukherjee ? He was a man who would belong to the front rank of humanity. Such beauty and strength, combined together, I have not seen and his stature was like that of a warrior."

These are extracts from the article of Mr. Rothindranath Mukherjee which appeared in the *Sunday Standard* dated September 23, 1956:—

"Towering high among those their lives for India freedom Stands out the figure of Jatindra Nath Mukherjee.

Born in 1879 in a small village Koya Dist. Nadi, he lost his father in his childhood. So, he was brought up in his meternal uncle's place in Kusthia on the revier Gorai.

His beloved mother, Saratshashi Devi, was of a charitable disposition, courageous and noble. Her personality brought back to mind the ideal of Indian womanhood. No wonder that her vigilant training and her guidance led to the upbringing of her children as true, upright and noble human beings.

From his childhood Jatindranath showed an uncommon aptitude for sports, wrestling, lathi play and horse-riding, to say nothing of swimming which is a common qualification of every village boy in Bengal."

Says Dr. Jadugopal Mukherjee his co-worker : "He was afraid of nothing. Not on a single occasion has anyone seen him wavering even in front of a mortal peril. He had not the faintest trace of what is known as fear."

Once from the verandah of his house he noticed a white man throw down the goods of a poor groundnut-seller and kick him brutally. At once he ran towards the scene and holding the haughty young man by the cuff of the collar, slapped him across the face.

The Englishman sprawled on the dust dumbfounded. But he had not yet reckoned with Jatin, who forced him to pay a good sum as recompense to the nut-seller and also to beg his pardon.

198 MUNSHI, K. M.

Mr. K. M. Munshi (born 1887) was a founder-member of the Swatantra Party and founder of Bharatiya Vidya Bhawan, Bombay. He was Governor of Uttar Pradesh from 1952-57. He was Food & Agriculture Minister, Government of India, 1950-51. He was Home Minister, of Bombay in 1937-39 and Agent-General of India in Hyderabad 1947-48. He died recently in 1971.

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199 **NAGARJUNA**

Nagarjuna (1st century A D.) was a great scholar and philosopher. He wrote treatises on medicines, astronomy, chemistry, alchemy and mettalurgy. Hieun Tsang had made references to him. He also wrote commentaries on Buddhism, such as *Madhyanika Sutra* which are 400 in number.

200 **NAGBHATTA**

Nagbhatta (725—740) was the first ruler of the Pratiharas in Kannauj. He hurled back the Arab invaders. He was succeeded by Mihir Bhoja.

201 **NAIDU, SAROJINI (1879—1948)**

Mrs. Sarojini Naidu was the first woman President of the Indian National Congress and Governor of Uttar Pradesh 1947—48. She was a poetess and author of such books as *Bird of Time*, *Golden Threshold*, etc.

202 **NALWA, Hari Singh**

These are extracts from an article in *The Organiser* dated February 20, 1950 :—

Born at Gujranwala in a Kshatri family, Hari Singh Nalwa was a chum of Maharaja Ranjit Singh who was also born and brought up in that historic town at a distance of about 40 miles from Lahore to its west. This town and the territory surrounding it formed the original principality of

Maharaja Ranjit Singh who extended it steadily, occupied Lahore early in the 19th century and built up the mighty Hindu kingdom of Lahore which included the entire Punjab lying to the West of the Sutlej, Jammu and Kashmir State, Peshawar and the major portion of the North Western Frontier Province. He was assisted in this work of reclaiming the long-lost parts of Bharat by brave generals of whom Hari Singh Nalwa proved to be the bravest and the most adventurous.

After consolidating his position in the Central Punjab by 1820, Maharaja Ranjit Singh turned his attention towards the North Western part of Punjab including the Salt range and the districts of Rawalpindi, Attock and Hazara. Inhabitants of this area, particularly of Hazara, parts of which stretch into the tribal territory, were then, as now, known to be most turbulent with a predatory and rebellious nature. Maharaja Ranjit Singh after trying some of his other generals gave this area in the charge of Hari Singh Nalwa. Within a few years he restored peace and order in the whole area and established the authority of Maharaja Ranjit Singh very firmly over the people. He founded the town of Haripura in a very picturesque surrounding and beautified it with gardens and artificial springs and made it his headquarters. The District of Hazara has since then come to be known as Haripura-Hazara.

Baron Jacquemont who journeyed through the kingdom of Ranjit Singh with his special permission and letter of authority gives an interesting account of his meeting with the young son of Hari Singh Nalwa which can give the readers an idea of the strength and prestige enjoyed by Nalwa in his own days. The Baron when he was passing through Hazara thought of meeting Hari Singh Nalwa. As he was approaching the town he learnt that Nalwa was not at his headquarters and therefore his son would receive him. Soon after he saw a white horse with full princely troopings approaching him followed by many others The rider of the horse was the five-year old son of Hari Singh dressed in a general's uniform and equipped with all the arms worn by generals. The boy received the guest as if he himself was the Governor of Hazara and offered him some money for the expenses of his food, etc. The Baron refused to accept the money. Thereupon the face of the boy became red and he asked him how he could dare to refuse the money offered by Nalwa's son.

In 1834, Maharaja Ranjit Singh acquired Peshawar from Sultan Mohammed, the Afghan Governor of Peshawar appointed by Amir Dost Mohammed Khan of Kabul. The Afghans were very much upset by this loss. Peshawar was the most prosperous town of the Afghan kingdom and commanded the valley in which the Khyber pass on the Bharatya side opened. So Amir Dost Mohammed Khan decided to put in all his might to reconquer it. Maharaja Ranjit Singh too got ready and sent Hari Singh Nalwa to check the Afghans. Nalwa advanced from Peshawar and occupied the fort of Jamrud on the mouth of the Khyber pass. He thrust back the Afghan invaders who made repeated assaults on the fort and routed them in a pitched battle just outside the fort. As the Afghans retreated into the Khyber pass, some of the Sikh soldiers followed them in hot pursuit. Hari Singh finding that some of his soldiers have gone ahead thought it his duty to go to their help if needed. So he too pushed into the Khyber pass. But while he was entering it, a few Pathans suddenly turned back and showered a rain of bullets on him. Many of them struck him and he fell dead just at the mouth of the pass where his *Samadhi* still stands.

203 NANDA, Gulzarilal

Gulzarilal Nanda is now the Railway Minister. He was educated at Lahore, Agra and Allahabad. He started his political career as leader of Textile Labour Association, Ahmedabad was Secretary for Labour Ministry and the Labour Minister in Bombay.

204 NAMDEV, Bhagat

According to the accounts current in Maharashtra. Bhagat Namdev was born in the year 1192 of the S'aka era (corresponding to 1270 A.D). He was a tailor by caste. His father's name was Damajishet, while his mother was called Gonabai. Like Guru Nanak, Namdev too had a great yearning for God from his childhood and spent most of his time in contemplation and devotional worship. The attempts of his parents to educate him and train him for a worldly career ended in failure. He became a great devotee of the incarnation of God known as Vithal or Vithoba, whose temple at Pandharpur is held in great veneration in the Deccan and is visited by lacs of pilgrims every year. Namdev was a prolific composer of songs known as "Abhangas', or 'Songs Eternal' which were collected in a book known as 'Gatha.' Namdev spent most of his life at Pandharpur, except for a short period when he accompanied Gyandev, another famous saint of Maharashtra, on a pilgrimage to Holy places. Namdev was not a believer in pilgrimages and was reluctant to leave Pandharpur but was eventually persuaded to do so by Gyandev. But his yearning for his favourite deity of Pandharpur soon brought him back. He is said to have visited Benares, Mathura, Jagannath and some other holy places in the course of this pilgrimage but there is no mention in the old biographical accounts current in Maharashtra of his ever having visited the Punjab or settled down there for any length of time. Nor was there any likelihood of his having done so. For, there is no Hindu place of pilgrimage of any great repute in the Punjab and pilgrims from the South do not usually go beyond Hardwar. Namdev was, moreover, married and there was no reason why he should leave his wife and children and settle down in the Punjab far away from his home. Lastly, so great was Namdev's devotion to 'Vithal' and his attachment of Pandharpur that he could scarcely be expected to have thought of migrating to the Punjab and settling down there. It was, therefore, but natural for Namdev to return to Pandharpur and spend the rest of his life there as has been stated in his biographies in Marathi. According to the tradition current in Maharashtra, Namdev died at the ripe old age in the year 1278 of the S'aka era corresponding to 1350 A.D. and his remains were buried.

There seems to be a wide discrepancy in the dates of births and deaths of Namdev as given in the biographical accounts current in Maharashtra and those given in the Janam-Sakhi of Purandardass. In the Janamsakhi, the date of Namdev's birth is stated to be 5th of Phaggan in the year 1420 of the Bikrami Era—corresponding to 1363 A.D. and the date of his death is given as the 2nd of Magh in the year 1521 of the same Era—corresponding to 1464 A D. According to the Maharashtra accounts, on the other hand, Namdev was born in the year 1270 A.D. and died in 1350 A.D. as stated already. There is thus a discrepancy of nearly a hundred years in the dates ! This suggests that Namdev who lived at Ghuman and founded the Namdevia sect in the Punjab was perhaps a different person and not Bhagat Namdev, the famous Maharastra saint, who lived and died at Pandharpur.

There is a reference to a contemporary Emperor of Delhi in the Janamsakhi in connection with a miracle ascribed to Bhagat Namdev, which also goes to support the above inference. It is stated there that when Bhagat Namdev visited Delhi in the course of his pilgrimage, he was arrested by the Emperor "Pairo" who asked him to revive a dead cow if the God whom he worshipped was true and threatened to kill him if he failed to do so. Eventually, God is said to have gone to his rescue and revived the cow ! This miracle is described in one of the songs found in the Granth Sahib also. (The portion begins with 'Sultan Puche Sunu be Name, Dekhau Ram Tumhare Kama Name Sultane Bandha Dekhau Tera Hari Bittula" and is in Rag Bhairava). The miracle was performed according to the Janamsakhi in the Bikrami year 1437—corresponding to 1380 A D. At that time Firozshah Tughlak was on the throne at Delhi and this seems to fit in with the dates of birth and death of Namdev as given in Janamsakhi but not with those found in the biographies in Marathi. There can be no doubt that the famous Maharashtra Saint Namdev was born near Pandharpur, and spent the greater part of his life at any rate there. There is, therefore, much less likelihood of error as regards the date of his birth as given in the biographies found Maharashtra than in those compiled in the Punjab where he is supposed to have spent only the latter portion of his life, even according to the accounts current in the Punjab.

205 NANAK, Guru

The following are extracts from an article by Naranjan Singh Gill in *The Tribune* date November 9, 1946 :—

> The latter half of the fifteenth century in which Guru Nanak Dev Ji was born (1469), was the time when Timur has just spread anarchy and devastation in Northern India. Bahlol Khan Lodhi ruled at Delhi, but with nominal suzerainty. The Punjab was parcelled out by various chiefs. Law and Order was scant. In the words of Bhai Gurdas "Mammon fascinated the world. Good acts no longer commended themselves to men. Igrorance and not knowledge ruled them. There was vain religion and worship." It was obvious that it was an age of idolatry, superstition, religious intolerance and persecution, together with that of political upheaval and turmoil.
>
> Again Bhai Gurdas, the famous Sikh writer, says: "Earth was weighed down by human transgression and in an humble attitude she appeared to God for a Guide. When Guru Nanak contemplated the word, he saw everywhere spiritual darkness and heard the cry of pain. He then travelled to many countries enduring the greatest privations to regenerate the human race."

That the universe is presided over a Perfect Force, which sends forth from time to time and ultimately men to guide it into higher and nobler ways to a perfect end.

> "The voice that had spoken to many a seer again became vocal in that wilderness of Talwandi (modern Nankana Sahib) and raised Nanak's thoughts to the summits of religious exaltation. In summer heat and winter frost, in the glory of the firmament, in the changeful aspects of nature, as well as in the joys and sorrows of his little natal village, he read in bright characters and repeated with joyous iteration the name of the formless Creator."

Guru Nanak talked of divinity at the age of five. He composed his first hymns at the age of seven. At the age of nine, he started his fight against superstition, when he refused to accept the village Brahmin's contention that the wearing of sacred thread alone would obtain salvation. After school, he began on a course of private study and mediation. Many holy and learned men had gathered in the forests of Talwandi to seek refuge from religious persecution. Guru Nanak freely mixed with them and became acqaiunted with the latest teachings of Indian reformers and philosophers. But even more important than all this was his own communion with nature, with his own soul which after all is the real way to reach the highest.

Thereafter, Guruji travelled widely. Indeed, it was amazing that in those days of slow transport, he visited Benares, Gaya, Ceylon, Mecca and Medina, Kashmir and Mt. Summer in the Himalayas, spreading his message of love and peace. He spoke in simple and local dialects directly understood by the masses and his hymns consequently show an intimate knowledge of Arabic and Persian on the one hand to Hindi and Sanskrit on the other. He prohibited idolatry, Caste-restrictions, immunement of women and preached philanthropy, justice, truth, and honesty. Believing in the unity of God—his absolute and central teaching—he rejected caste formalities and adopted an idependent ethical system, ritual and standards totally opposed to the theological beliefs of his age and country. He himself soared to the loftiest heights of divine ecstasy and wherever he went he purified others.

An Englishman pays his tribute to Nanak in these words :—

To "Know Thyself" is not an empty maxim, it is the key to a godly life.

The practical implications of his teachings, which are needed to day, may be summed up as follows : His belief in unity of God and equality of man should be acted upon by all of us. Equality essentially is socialism. He himself set an example by selecting his most suitable followers rather than any of his sons to succeed him. Thus he set the rule that worth and not birth or favour should be the rule in the conduct of human affairs. He loved all men equally praising or admonishing the Hindus and Muslims alike. That he could admonish Hindus at Hardwar and Muslims at Mecca and yet be loved by both is a wonderful testimony to his powers of truth and love. Again, in those dark and difficult days, he taught that women were in no way inferior to men, a lesson we still have to learn if our country is to make real progress. But above all was his boundless love for all beings, truest non-violence and ahimsa.

> He has shown us the way from matter to spirit from sense to soul, from turmoil to happiness and this way is shining before us if we only read his holy Bani and act on it.

206 NANALAL, Kavishri

Kavishri Nanalal Dalpatram (1877-1946) was the premier poet of modern Gujarat. To his credit stands more than a hundred outstanding works—a collection of poems, dramas, novels and short stories including some excellent translations of "Shakuntala", "Meghdoot", "Shrimad Bhagwat Gita", and the Upnishads.

His father, Kavi Dalpatram, was himself a great poet of the 19th century whose poems have been inextricably woven into the texture of Gujerati life. Nanalal, a devoted son and a biographer of his father, continued the great tradition and, though he yielded in popularity to his father, he far transcended his father in various features that go to constitute poetic excellence.

He has presented the noblest ideas in Hindu culture in unforgettable verse. Gujarat had never before witnessed such rich splendour of language, such literary exuberance, such brilliance of poetic imagery. Such was the purity of his tone and the dignity of his utterance that he may be said to have raised Gujerati to the lofty rank of Sanskrit. He was essentially a poet and all his works were suffused with poetry.

He invented a new medium for his poetry "Dolanshaili" without rhyme and even without metre, for he held that true poetry had an inner rhythm, a genuine ring, a subtle music, which could be chanted without the need of external trappings of conventional verse. The poet here met with stiff opposition and the more so because of the failure of most of his imitators yet even his severest critics admitted that the measure which looked ridiculous when attempted by others proved in Nanalal's hands a medium of beauty and vigour without losing its poetic personality or melody. Had he been as fortunate as Iqbal or Tagore and translated his own works or had them translated adequately into English, he would, in all probability, have secured nation-wide renown.

"Hari Samhita" is the epic song of a celestial vision of Mahakavi Nanalal singing the Dharma—Digvijay of Lord Krishna's life after the great battle of Mahabharata ended. Styled on the pattern of Shrimad Bhagvat, "Hari Samhita" runs through twelve Cantos (nearly 27,000 written verses) depicting the story of Lord Krishna's pilgrimage of Bharatvarsha. He had planned to compose 44,000 verses but as Fate would have it the poet died in January, 1946, leaving his *mognun opus* unfinished.

207

NANYADEVA

Nanyadeva, who lived in 1180 A.D., was an exponent of Indian dance and music.

208

NARAIN DAS

Shri Narain Das was the Father of the Book Trade in India. He was born of a middle-class family in 1899 at Jampur, a small isolated town in District Ghazi Khan, now in West Pakistan. Although he started his career as a clerk in C.M.A. at Lahore Cantt., his heart was in his part-time job in the London Bookstall at Lahore.

When his younger brother, Shri Bhoj Raj, completed his schooling, Mr. Narain Das resigned his job; and both the brothers started selling books at Ferozepur. Working with zest and zeal, they soon became leading booksellers in India.

Dera Ghazi Khan being solely an agricultural district, Jampur suffered from acute unemployment and paucity of opportunities for its educated young men. Shri Narain Das brought them to Ferozepur as apprentices, employed them, gave them thorough training, and helped them, with courage, counsel and cash, to start their bookshops in various parts of the country.

Due to his inspiration and prespiration his employees and disciples now own a chain of bookshops in Delhi, New Delhi, Ambala, Jullundur, Amritsar, Ludhiana, Lahore, Lahore Cantt, Multan, Hyderabad, Karachi, Sialkot, Abbotabad, Kohat, Risalpur, Secunderabad, Poona, Jabbalpur, Nagpur, Ranchi, Lucknow, Mhow, Kanpur, Allahabad, Pathankot, Patna and other places. Ferozepur became a Mecca for booksellers all over India.

Shri Narain Das was an ardent Arya Samajist who worked most selflessly for the uplift of the community. He was the Manager of the Arya Putri Pathshala at Ferozepur. As a businessman he was most honest in his dealings, good-honoured and immensely disciplined.

He suffered from heart trouble at the age of 57. As ill-luck would have it, a fatal car accident on May, 26, 1962 robbed the book trade of this radiant figure and closed a glorious chapter.

209 NARAIN, Jai Prakash

Jai Prakash Narain, though outside the main whirlpool of politics, still occupies the centre of the stage ; and some people even believe that he would be the next Prime Minister of India.

Here are some extracts published about him in *The Illustrated Weekly of India* dated July 16, 1950 :

It is not difficult to understand why Jai Prakash Narain has so powerful to hold on the public mind. No leader of his stature has had a career which, for sheer adventure, could rival his. He is, in a very real sense of the term, a self-made man.

Born in a Bihar village 66 years ago, his early outlook was circumscribed by the surroundings of the village. It was not until he was 18 that he visited a town, but after that, as thought to make up for lost time, he has lived at a pace quite impossible to ordinary folk.

In 1922 he set sail for America, hardly knowing how he would fend for himself on landing there. He spent some time at a university and found himself short of cash. In the home of capitalist enterprise, he discovered, no doubt with some surprise, that manual labour was not frowned upon. He worked on a farm, went from university to university, earning his living on his tution fees the while as labourer, mechanic or waiter. He allowed nothing to impair his concentration on studies, absorbed mathematics, physics and allied subjects but, guided by his own experience as well as by what he saw around him, later gave them up in favour of economics.

Seven formative years were thus fruitfully employed out of India. On his return he was put by Pandit Nehru in charge of the Labour Research Department of the Congress Secretariat. "Without freedom nothing is possible" was then the motto of the national organisation, with resultant pre-occupation with politics to the exclusion of all else.

For in November 1942 the man who in Government's judgement was the most dangerous it allowed at large escaped from jail and went "underground" with a substantial price on his head. For a year he eluded his pursuers while directing the anti-war movement. He was captured while organising a secret army: and the story of his second escape reads like a page from Dumas. He was finally taken into custody at the point of the revolver in 1943 while travelling by train to a Punjab hill station, and confined in a cell at Lahore. The Punjab Police of those days were a notoriously insensitive crowd and the capture of so notable a victim certainly gave them an opportunity not to be missed. He was transferred, after some agitation, to the Agra Central Jail, where he languished until the Congress, assuming office during Lord Wavell's Viceroyalty, ordered his release.

After the war, the rift between the Congress and the Socialists became increasingly different to close. The Congress, confronted with a hundred problems all unfamiliar and all desperately serious, was growing daily impatient of what it believed was uninformed criticism. The Socialists, obsessed with zamindars and blackmarketeers, thought nothing was being done. They separated.

Jai Prakash's own idea ? Democratic Socialism, opposed equally to Congress conservatism and Communist totalitarianism. His immediate concern is with Fair and Free Elections. The 18-point programme of his party promises practically every desirable thing. Land will be re-distributed, wealth more equitably divided, our man-power resources will be fully used, even caste will be abolished to ensure "social mobility", and, of course, "Gandhi Centres of Culture" and "Centre of National Revival" will spring up in towns and villages.

210 NARAYAN, R.K.

R. K. Narayan is the famous Indian writer of English novels such as "Mr. Sampat", "The Guide", "Waiting for the Mahatma". He got the President's Award for his books.

211 NARENDRANATH, Raja

Raja Narendra Nath was born on the 8th of December 1864 at Lahore.

He had his early schooling at home by private tutors. In 1880 he appeared in the Entrance and passed in both Calcutta and Punjab University examinations. Three years later, when the Punjab University was granted a charter, he passed the first Arts Examination, securing a very high position and got a

Government scholarship for two years. He stood second in the B.A. Examination, taking Science, Philosophy and Persian at his elective subjects. In 1886, he passed M.A. in Philosophy, from the Govt. College, Lahore, although in the beginning he had taken Politics for his Master of Arts Degree. In the following year he was nominated a Fellow of the Punjab University.

During his college days he translated John Stuart Mills's "Liberty" which was published in 1887. This book, in fact, inspired him throughout his life while championing the cause of the Hindus which he fought so valiantly.

On the 3rd of February 1888 he was nominated as Assistant Commissioner and was posted at Gurdaspur as a probationer. Two years later he was transferred to Multan and confirmed in his post.

Later on Raja Sahib worked as District Judge in various places--Jhelum, Ferozepore and Rawalpindi.

In 1893 he presided at the National Social Conference.

Two years later he was appointed as Deputy Commissioner of Montgomery and afterwards remained in charge of Gujranwala, Gujarat and Multan Districts.

In 1911 he officiated as Commissioner of Lahore Division—the first Indian to be appointed in the Punjab.

He received the title of Dewan Bahadur in 1908:

The Government, however, awarded him the title of Raja in 1917.

In 1921, he entered the Punjab Legislative Council, having been elected from the Landholders' constituency, and this position he nominated from 1921 till 1938. During all these years he carved out the most distinguished place amongst the Legislators of the province.

Thrice he was offered Ministership but he always refused to acquiesce in any, though he was the leader of the Opposition in two Councils for six years. Never a Minister himself, he was a Minister-maker in the Punjab and in fact a King-maker.

212 NAROJI, Dadabhai

(1825—1917). Dadabhai Naroji was a great national leader and first Indian to become a member of the British Parliament. He was known as the Grand Old Man of India.

213 NAYAR, Krishnan

It was Krishnan Nayar who stormed the citadel of Kathakali and thus conquered it. It was a conquest in which the vanquished were not sad but thrilled with delight. The climax however was yet to come. It was announced that he would be playing the role of *Kiratha* (Siva in the guise of a hunter) the same night. From the most exquisite *Lasya* to reverborating thandava ! Not one in the audience left his seat throughout the night. As the morning approached Krishnan Nayar appeared before them as *Kiratha*. The conquest was complete. The memory of those two roles always stayed alive in the minds of those who saw the performance that night.

Krishnan Nayar was born on April 7, 1914, in Malabar district. His parents, Kanjirakhole Narayanan Nayar and Madhavi Amma, came from lower middle class families engaged mainly in agriculture. He had two brothers, an elder one who left for Singapore about 37 years ago and a younger one who died in infancy.

Young Krishnan Nayar, who began his training at the age of 13 under the able direction of Chandu Panikkar at the Varanakkottu Kathakali Yoga organised by Varanakkottu, Namboodiri, showed rare talent and imagination. When he was 15 while engaged in one of the strenuous exercises that form part of the training programme he, however, had a fall resulting in a serious fracture of the leg. His recovery after three months was nothing short of a miracle.

By the time he was 15, Krishnan Nayar began to prove the great promise that he was when he came to saw Chandu Panikkar only two years ago. Miss Stan Hardy, who was at that time engaged in a study of Indian architecture, took him along to pose for her alongside the ancient temple carvings that she was photographing. He spent a year with her visiting several places including Sravana Belagola, Belur and Halebid.

When he was 25, the then Maharaja of Kochin was so captivated by his magnificance that he honoured him with presents and christened him Kalamandalam Krishnan Nayar.

214 NEHRU, Jawaharlal

Pandit Jawaharlal Nehru, son of an astute lawyer, born on November 14, 1889, was brought up in the cradle of statesmanship. Being the child of success, his childhood was sheltered and uneventful. He listened to the talk of his grown-up cousins. "Often this talk," he says, "related to the overbearing character and insulting manners of the English people, as well as Eurasians, towards Indians, and how it was the duty of every Indian to stand up to this and not to tolerate it."

Instances of conflict between the rulers and the ruled were common. These were fully discussed in the presence of Little Nehru. "It was a notorious fact", he writes, "that whenever an Englishman killed an Indian he was acquitted by a jury of his own countrymen." Compartments were reserved for Europeans in railway trains. No Indian was allowed to travel therein, however crowded the train may be, even though those compartments may be empty. The trains used to be terribly packed in those days. Even unreserved compartments would be taken of by an Englishman. And he would not allow any Indian to enter it. Benches were reserved for Europeans in public parks. "I was filled with resentment," says Jawaharlal, "against the alien rulers of my country who misbehaved in this manner, and whenever an Indian hit back I was glad." Not infrequently one of his own cousins got involved in these encounters. Then they all got very excited over it. "One of the cousins," he says, "was the strong man of the family and he loved to pick a quarrel with an Englishman, or more frequently with Eurasians, who perhaps, to show off their oneness with the ruling race, were often even more offensive than the English official or merchant."

While Little Nehru showed an abiding interest in stories of action and revolutionary changes, he had, unlike other Indian children, little love for religion.

The mind of Nehru has been shaped by Gandhiji and he essentially follows his master Gandhiji called him heir. Moral basis is the foundation of the Gandhian Philosophy and Nehru has pursued it not only in national but also in international affairs. India unfortunately has fallen down those ideals and to rejuvenate India has become the ruling passion of Nehru.

"Perhaps there is hardly a country where ideals are as high as in India ; perhaps there is hardly any other country where the gap between ideals and practice is so big as in India. In the measure that we bridge that gap we succeed. In the old days we talked certainly but action was considered more important than talk. We shall have to revert to this and think more of action than of long discussion."

Nehru understands that the world today presents "a curious and self-contradictory picture". Everywhere forces of progress are at work against the forces of reaction.

Nehru, however, does not underrate the importance of national defence. He asks those living in the frontier regions to be constantly alert for the defence and security of India.

"It would be unwise", he says, "to rely on our military strength. Militarily we are not a weak nation, but the best guarantee of our defence is the people's unity and their determination."

He insists on increased productivity in agriculture and industry as well as national defence. One cannot survive without the other. The people must co-operate in carrying out the Five-Year Plan. In the background of economic unity and national defence, regional languages and cultures should be given full encouragement to develop and flourish. Different communities should work to make India a great country.

"We have established", he says, "real people's raj in India".

While local problems should be solved locally, provincial ism must not to be encouraged. Nothing should be permitted to weaken national solidarity. Even though he was the head and the crown of the Congress he thinks in terms of broad nationalism and encouraged solidarity. Soliciting votes for the presidential election, he said,

"Dr. Rajendra Prasad was recommended by us not from the point of view of his being a party candidate but as a national figure who we thought was fitted to take this high office."

These are the salient facts of our then Premier's psychology that will determine the future of our nation and our country. We were lucky in having a person of such broad ideals but Nehru's mind is our national mind. There is nobody in the country today to replace this statesman who had half a century of social service and sagacity behind him. While he lived the future of India was in the safest hands.

Not only India but the whole world looked up to him for light and lead. He was working as an effective bridge between the East and West. Both Russia and America looked up to him for mediation for settlement of their differences. His middle of the road policies have won him a great admiration from the peoples of all countries.

215 **NEHRU, Motilal**

These are extracts from an article by K. Iswara Dutt in the *Indian Express* dated May 7, 1956 :—

It was, indeed, one of history's most startling coincidences that Rabindranath Tagore and Motilal Nehru—or the Bard and the Baron (of India)—were born, not only in the same year and even in the same month, but on the same day—the memorable sixth of May, 1861.

> What a day it was which gave India two such rare beings as Maharishi Devendranath's son and Jawaharlal's father—a day indeed, it was when the Angels of Grace blessed the Motherland with an unknown opulence !

Scion of proud and prosperous Kashmiri stock that moved on through the vicissitudes of history from Srinagar to Delhi and from Delhi to Agra, Motilal was born a three-month posthumous child. If Motilal the boy missed the father but for the blood in his veins, he inherited from his mother, according to authentic reports, a tremendous will and the power to dominate. Those qualities manifested themselves both in his adventures and misadventures. His schooling helped him to pick up English, besides Oriental languages—Persian and Arabic. Finally, he emerged as a gold medallist in the High Court Vakil examination.

Motilal started his career at the bar under the fostering care and homely auspices of his elder brother whose demise, three years later, changed the course of his life. From the professional point of view, he was no loser (for he got his brother's briefs, having settled down to serious work) while, on the domestic front, his responsibilities multiplied. A man of strong determination and iron will, he persisted and persevered till he rose to be a leader of the bar.

Motilal's lucrative practice led to his transformation into one of the Moghuls of our social life. Before the nineteenth Century reached its end, he established himself in Anand

Bhawan which came to be likened to "the ancestral house of a class in the Highlands of Scotland", or one of the stately country houses in England owned by the Whig aristocracy. There Motilal presided with a patrician dignity, around him there was everything which money could purchase or cultivated taste dictate. And there came a time too when his children moved amidst English governesses, before the eldest—the boy Jawaharlal—could have a dash to distant Harrow. Nor were European tours for the whole family unknown. From the Indian view-point, it was a life of affluence and expensive taste—indeed.

> The year 1919 was an epoch-making year in the annals of Indian history. It made the cleavage in political ranks sharper ; it widened the gulfs between Great Britain and India or between the British and the Indians ; it brought Gandhiji to the forefront of Freedom's struggle ; among other things it found Motilal under Gandhiji's banner. And that was but the beginning of a phase.

The presence of Motilal—and of Motilal alone among the veterans—by the side of Gandhiji at the Special Session of the Congress in Calcutta (September, 1920) was a decisive factor in the evolution of his personality. The Mahatma's annexation of Anand Bhawan was doubtless a major event in Indian politics—indeed, an event with far-flung repercussions on the course of contemporary history.

Questions often arose whether Motilal's allegiance to the Mahatma was accidental or deliberate—and if deliberate, whether it was due to self-propulsion or to filial pressure. It was idle speculation. Those of Motilal's friends and former colleagues who were thoroughly unreconciled to the development were not found wanting in political charity for there came to their quivering lips the easy gibe that it was a case of the son leading the father.

One apocryphal story I heard in those days was that my old Chief Chintamani, who revelled in antithetical style, once accosted Jawaharlal as 'the physical son and political father of Motilal'! It would be untrue to suggest that Jawaharlal's unrestrained commitments to the new Messiah had no influence whatsoever on the aged father of an only son who was so much the promise and prop of the house. But it would be equally wicked to suggest that the lion-hearted Motilal had lost all courage and become a bit of wax in the hands of either a young rebel or an old seer.

> A man of noble pride and strong prejudices, Motilal, as an Indian, felt hurt by British obduracy or Imperial insolence. Angered, he could be ruthless—and dauntless too. It was manifestly a case of the old lion shaking his manes.

216 NIMBKAR, Dr. Krishna Bai

Recently a booklet has been published by the Indian Adult Education Association which should serve as a useful guide to social workers at the village level. The book is not comprehensive and does not point out the mistakes which social workers from the cities might make in dealing with rural folk, nor does it give us the experiences of the author in any detail of her visits to Community Development and N.E.S. areas in the various States which she undertook at the instance of the Community Projects Administration. But as a result of them she has given in the booklet some useful practical hints for village workers to follow.

The author of the booklet entitled "Development Work Among Rural Women" is by Dr. Krishna Bai Nimbkar who was until recently General Secretary of the Bharatiya Grameen Mahila Sangh. The booklet should appropriately have been published in Hindi and the regional languages. The author probably preferred English because she hopes that "this booklet will be read not merely by workers but also by others who administer programmes."

What seems to have led Mrs. Nimbkar to have undertaken the task of writing the book is the fact that during her tours of Community Development Projects she saw workers "enthusiastic and intelligent, but often helpless in evolving programmes because they were unable to go beyond the narrow grooves of normal concepts which constituted the terms of reference for their functions."

She rightly describes the gram sevika as the little woman with a big destiny or the lamp-lighter and goes on to show the way how she should set about her work. Even if the author shuns details she gives us a hint of her conclusions drawn after undertaking the tour of rural areas where development work is in progress.

217 NORKAY, Tensing

Tensing Norkay succeeded in the conquest of Mount Everest along with Hillary on May 29, 1953. He was born in Eastern Nepal and took part in several Himalayan expeditions as Sherpa. Now he is a director of School of Mountaineering at Darjeeling. He was awarded George Cross by the British Government and Nepal Tara by the Nepalese Government. He received great applause and appreciation in France in 1957.

O

218 **OBEROI, M. S.**

Mr. Mohan Singh Oberoi controls the biggest chain of hotels in India, known as The Associated Hotels Ltd., but he started his career as a clerk earning Rs. 50/- a month. This is an extract from an article *From Bill Clerk to Great Hotelier* published in *The Indian Express* dated February 18, 1955 :—

Born in a well-to-do family on August 15, 1900, the only child of S. Attar Singh, a Government contractor in Peshawar, Mohan Singh Oberoi started life among many difficulties. He lost his father when he was only sixth months old, resulting in his mother returning to her own family in the small village of Bhaun, in Jhelum District.

Soon Mohan Singh's uncle, Sardar Sunder Singh Oberoi, sent for him and gave him a job in shoe factory in Lahore, where he supervised sales and looked after the manufacture of shoes. Two years later the factory was closed, and Mohan Singh returned to his village once again.

One day, while out for a stroll in Simla, he passed by the Cecil Hotel. He saw the two buildings opposite each other, and thought that one was for women and the other for men residents. He mused that it would be a nice place to work in. While loitering near the hotel, he met a clerk near the entrance from whom he learnt that he had just resigned because of the bad treatment meted out to him by the Manager, a Mr. Grove. Mohan Singh made a mental note of this, said nothing and left.

Next morning, he returned to the Cecil and asked to see the Manager. The Hall Porter refused to let him in. (Subsequently the same Hall Porter worked under Mohan Singh and was given handsome increments). From the staff he learnt that the Manager would go to his room across the road at about 7 p.m. And so at 7 on that day he accosted him and said: "I understand you have a job of clerk. I would like to offer myself." The Manager asked him to come and see him next day, but Mohan Singh explained to him that the Hall Porter would not let him. The Manager gave him his card with instructions to let him in.

The following day Mohan Singh was offered the job of a Bill Clerk, which was to be available after two weeks on a monthly salary of Rs. 40. Mohan Singh explained that he was a married man with a child and the Manager raised the salary to Rs. 50 and also conceded Mohan Singh's request for a quarter, but refused to give him any furniture. Mohan Singh accepted the job and started work. He then sent for his wife but was unable to receive her at Ambala, as he was not given leave. After she arrived, together they painted their quarters, which were in the out-houses of the Cecil Hotel He muses: "We both had blisters on our hands after the effort."

219 VIDYAMANYA THIRTHA Padangalvaru.

(Shri Jagdaguru Vidyamanyatirtha)

Shri Jagdaguru Vidyamanyatirtha Padangalvaru is the presiding mahant of Bhandarkere Mutt in South Kerala. Born in 1913, he has a remarkable youthful appearance. He is known for his great scholarship and learning. He was named Narayana by his parents and studied religion intensively before entering Paramhansa Sanyas Ashram as the 38th mahant of the "mutt" founded by Madhwacharya. He has started a School for Vedanta where 500 students have qualified.

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P

220

PAL, Dev

Dev Pal succeeded Dharam Pal and ruled from 815 to 854 A.D. He had famous ministers, such as Dharam Pal and Kedar Misra. They maintained good relations as far as Java and Sumatra.

221

PAL, Dharam

Dharam Pal (770—815 A.D.) was the second king of the Pal Dynasty in Bengal. The dynasty was founded by Gopal who was elected by the people when Bengal was plunged in anarchy. Dharam Pal was ambitious to conquer the whole of Northern India and reached up to Beas in the Punjab. In the South he conquered upto the Vindhyas. He founded Vikramshila University.

222

PALA, Mahindra

Mahindra Pala succeeded his father Mihir Bhoja on the throne of Kannauj and ruled up to 908 A.D. His successors were weak and could not hold their own against Mahmud Ghaznavi.

223

PANDE, Akashyarat

Mr. Akshyarat Pande is the inventor of the Electronic Moisture Content Meter. It has great utility in industries like textile, wool, cotton, artificial silk, ceramics, etc. Mr. Pande is a Senior Scientific Officer at the Sri Ram Institute for Industrial Research. Born in Eastern U.P. in 1913, he passed the

M.Sc. examination from the Lucknow University. In 1946 he was awarded a Government of India scholarship for studies abroad. He worked for three years in the Radio Corporation of America. He joined the National Physical Laboratory in 1950.

224 **PANDIT, Vijayalakshmi**

Mrs. Vijayalakshmi Pandit, the sister of late Jawaharial Nehru, has many "firsts" to her credit. She was the first woman President of the United Nations General Assembly. She was the first woman High Commissioner in Great Britain. She was the first woman ambassador in U.S.A. and U.S.S.R. She was the first woman Minister in an Indian province. She is a leading woman of India and has held many important assignment at home and abroad.

225 **PANIKKAR, Sardar K.M.**

Sardar K.M. Panikkar, born in 1895, is a great historian and famous diplomat. He participated in the non-co-operation movement. He was India's Ambassador to China 1949-52, Ambassador to Egypt 1956-57 ; Ambassador to France 1957-59. Previously he was Prime Minister of Bikaner ; Member, States Reorganization Committee, and Vice-Chancellor, Jammu and Kashmir University.

226 **PANINI**

Panini was a great scholar of Sanskrit in ancient India and a great grammarian of Sanskrit. He is an authority on the subject. His monumental work is *Ashtadhyayi*. He was killed by a tiger while he was busy explaining to his class the grammatic implications of the word "tiger".

227 **PANT, Govind Ballabh**

Shri Govind Ballabh Pant, who died as Homer Minister of India, was a Great Congress leader and a Chief Minister of Uttar Pradesh from 1937 to 1938 and from 1947 to 1954. He suffered imprisonment several times in the struggle for independence. As a Home Minister he introduced the Regional Formula for the Punjab and piloted the States Reorganisation Scheme in Parliament. He died at 8.50 A.M. on March 7, 1961. He was stricken by an attack of cerebral thrombosis and was 73 years old.

The President Dr. Rajendra Prasad, was among those at the bedside with Mrs. Pant and other members of the family.

Over half a million people, who thronged the six-mile route along which the flower-laden cortege passed and the vast cremation grounds bade a reverential and tearful farewell to the departed leader.

The firing party fired three volleys of small arms and the buglers sounded the Last Post as Mr. K.C. Pant, the 31-year-old son of the Home Minister, lighted the pyre consisting of 21 Maunds of 'dhak' wood and two maunds of sandalwood. Several of his close associates wept bitterly as the funeral pyre went up in flames.

The President, Dr. Rajendra Prasad, and the Vice-President, Dr. S. Radhakrishnan, both a picture of sorrow, witnessed the ceremony. Ministers of the Union Government, four State Governors and half a dozen Chief Ministers, beside a large number of diplomats, were present to pay their last homage to the great patriot.

228 PATIL, Veerendra

Mysore Chief Minister Veerendra Patil's loud declaration in Bangalore that he is with the Syndicate and that he will be "the last person to sit on the fence as regards my loyalty to my party" only show that the need for such public reaffirmation was felt.

Mr. Patil, who hails from a middle class family, was born in Chincholi in Gulbarga district in 1924. After obtaining his Law degree from Osmania University he began practice but soon gave it up to participate in the Quit Court Movement in erstwhile Hyderabad State. He went back to Law for five years from 1950, then gave up practice again to take up full-time party work as General Secretary of the Hyderabad PCC. Even earlier, he had been returned to the State legislature. After the reorganization of the State, he entered Mysore politics and has been in the State Government since 1958. In the 1967 elections to the Mysore Assembly he won with a big majority in a triangular contest. Mr. Patil was a member of the Mysore PCC executive and of the AICC till the split which found him in the Syndicate camp alongside Mr. Nijalingappa.

He has reason to be attached to his leader, for Mr. Nijalingappa took him into his first Ministry as a Deputy Minister and gradually moved him up on the strength of his quiet efficiency. Mr. Patil was Minister for Excise, Prohibition and Rural Industries till early 1962; then he became Minister of Public Works, a position he held till Mr. Nijalingappa made up his mind to become Congress President. How much longer his affection for Mr. Nijalingappa will keep him tied to the Syndicate is anybody's guess.

229 PINTO, DR, GAMA

Dr. Gama Pinto was born in picturesque Saligao, Bardez, on April 30, 1853. He completed his early education in Goa with a basic knowledge of Latin, French, Mathematics and History. In 1872 he left for Portugal. He went to Medical College in Lisbon and in 1880 became a professor in Heidelberg University. He passed away in Lisbon on July 26, 1945. A birth centenary stamp was issued in Goa in 1953 to honour his memory.

230 PANT, Sumitra Nandan

Sumitra Nandan Pant (born 1901) is one of the greatest modern Hindi Poets. His first work "Pallava" created a stir in the Hindi world. He is a great lyrical poet. He made innovations in the metrical treatment.

231 **PARSENJIT**

Parsenjit (6th century B.C.) was the king of Kosala State. He was a great friend of Lord Buddha and followed his faith.

232 **PATANJALI**

Patanjali (2nd century B.C.) is famous for his commentary on Panini's grammar. He is also the author of *Yoga Darshan.*

233 **PATEL, Sardar Vallabhbha**

Sardar Patel, (1875—1950), is known as the Iron Man of India. He started his political life in 1916 as staunch follower of Mahatma Gandhi. He took part in all satyagraha movements and became the hero of Bardoli where the kisans in 1928 waged a no-tax campaign. He was President, Indian National Congress, 1931. He was Home Minister and Deputy Prime Minister from 1946 onwards till his death. His greatest achievement is the integration of Princely States into India.

234 **PATEL, Vithalbhai**

Vithalbhai Patel, brother of Sardar Patel, was the first President of the Indian Legislative Assembly. He was a great leader, lawyer and patriot.

235 **POROS**

King Poros (4th century B.C.) gave a tough battle to Alexander the Great. He ruled a small state between the Jhelum and the Chenab. He broke the back of the Greek forces so that they discarded the idea of conquering India and returned to Greece. He turned the Greek teeth.

236 **PRASAD, Jai Shanker**

Jai Shanker Prasad (1819—1937) was a poet, novelist dramatist, short story-writer and one of the pillars of modern, Hindi literature. He is famous for such books as "Kamayani" "Ajat Satru", "Prem Pathika".

237

PRATAP, Raja Mahendra

Raja Mahendra Pratap—India's great soldier who strenuously worked for the freedom of his country against heavy odds during the first World War, and who ultimately worked for the establishment of world peace for more than a score of years has now returned to his country after a prolonged and continuous absence of 32 years.

Mahendra Pratap left India in 1914, soon after the first World War had broken out. Prior to this he had already visited Europe twice. On account of his anti-British activities during this war, his entry into India was banned and the restrictions remained in force till a few months back. During this period of long banishment the Raja saw many ups and downs of life. For some time the Raja had to struggle for his very existence, was without any place of shelter and had no means of living. But during the first world war he mixed with some of the highest in Europe, was invited by Kaiser, remained with the latter as an honoured guest for some time and later on worked as a messenger on behalf of Germany in Turkey and Afghanistan. During the first World War he kept himself moving from one capital to the other as a liaison officer and was responsible for exchange of lettres among different heads of European States and Afghanistan. The Ameer of Afghanistan was persuaded to declare War against the British but all such efforts failed as in the year 1918 Germany was defeated and independence of Afghanistan was acknowledged. During this period, however, Mahendra Pratap cultivated intimate friendship with eminent personages of whom the Ameer of Afghanistan may be specially mentioned. He served the Afghan Government for a year or so and was awarded by Ameer Aman Ullah a sum of Rs, 10,000/- as an honorarium.

His political leanings subsequently underwent a great change and he realised during the course of interviews he had with a number of heads of States in Europe that the cause of India was nowhere safe. Every one of them had a design of one type or the other to include India as a part of their Empire. Experience taught him that he was working all along on wrong lines. Mahendra Pratap devoted the rest of his time outside India in working for the purpose of universal peace, and for the establishment of a World Federation. In fact, he begau to call himself a servant of mankind, started a monthly journal in English named "World Federation". He bore the entire responsibility of editing and publishing this paper regularly. Slender as his means and limited as his resources were, he betrayed an unusual zeal, ability and patience in carrying out this noble task. India is no doubt proud of this son of hers inasmuch as Mahendra Pratap took up a cause for the sake of the whole of the world, to end the world wars—a cause which after the second world war, United Nations have now undertaken and are pursuing with so much persistence and doggedness.

238 PARTAP SINGH, Rana

Rana Partap Singh is the greatest Rajput hero. He was the son of Rana Udai Singh and belonged to the gallant tribe of the Rajputs of Mewar. Rana Partap succeeded his father who was badly defeated by Akbar and died broken-hearted. The Fort of Chitor was described as a "widow" despoiled of all her loveliness.

Rana Partap was the very embodiment of Rajput chivalry and honour. The humiliation of Chitor poured lava into his soul. He resolved, as said a poet, "to make his mother's milk resplendent."

The task was difficult. But Partap's zeal was not damped. He cut himself off from all the luxuries of life. He slept upon the straw bed and ate the hard crust of bread. Like Mazzini, the Italian patriot, Rana Pratap felt profoundly the sorrows of his Motherland.

Rana Pratap was proud of his clan and determined to preserve his independence. Nothing could draw him into alliance with Akbar. The latter sent his General Man Singh to tackle him and a great battle was fought on the banks of the river Bana near Haldighat. It has immortalised Rana Partap in history. Haldighat has been raised to the rank of Thermopylae in Grecce.

The battle was fought in the hottest month of June. The scorching sun made the air like a furnace. The brains of soldiers boiled in their skulls. The battle raged fiercely from morning till midday. Both sides engaged in a death battle. The Rana fought with undaunted vigour until he could hold no longer, and then fled. The soldiers were so disspirited that they did not pursue the imperial foe.

"All is perishable in the world", said Rana Partap; "power and pelf will disappear but the virtue of a great name will live for ever".

Partap died in 1597.

239 PATAUDI, Nawab of

The Nawab of Pataudi has been one of the best cricketers of the world !

Though he started playing cricket in India it was in England that he took up the game seriously under the guidance of Frank Woolley. Making his debut for Oxford in the 1929 Inter-Versity match, 19-year-old Pataudi scored a century. After a comparative decline in the following year, he rose to the height of his career in 1931 ; ending his varsity cricket career by scoring 1,307 runs with an average 93·35, and hitting up six centuries—all records for Oxford. In first class matches that year he finished second in the batting averages with 69·23—Herbert Sutcliffe being first. In 1932, Pataudi, by then one of the most outstanding cricketers in England, joined the Worcestershire Team and was later selected to play for England against Australia—the third Indian to achieve the distinction. Pataudi opened the Australian tour impressively and scored two consecutive centuries. In his very first appearance in the "Test" he scored 102 runs at Sydney—joining the ranks of Ranjee and Duleep. He could not, however, play most of the matches because of a broken finger and indifferent health. In 1923 he began a very successful season in England, and ended up by topping the English batting average—a feat performed by Ranji 30 years ago. He also earned the unique distinction of being the first Worcestershire batsman to score three double centuries in one season. He was selected to play for England against the West Indies team then touring England, but during the first "Test" his health broke down and he had to retire from first-class cricket—though he made a few appearances for Worcester in 1937 and 1938. He had been invited to lead the Indian team to England in 1936 but had to decline for reason of health. He has recently, however, reappeared in Indian cricket. Pataudi was the first Indian to win the triple "Blue" at Oxford (Cricket, Hockey and Billiards) and played Cricket, Billiards, Football, Tennis and Golf for his College. A first-Class Hockey player, he was a member of the Indian Hockey Team which participated in the Amsterdam Olympics—At Oxford he founded the "Varsity Asiatics" and led a Hockey team to France, Spain, Belgium, Holland and Germany.

240 **PREM CHAND, Munshi**

Munshi Prem Chand (1880—1937) was the great scholar of Hindi. His original name was Dhanpat Rai. He was a prolific writer but lived as pauper and died as a pauper. He joined the non-co-operation movement in 1921, and resigned his job. He edited two papers, one was called *Hans*. He was a great social reformer.

Munshi Prem Chand is known as the Father of modern Hindi Literature. He is a famous story-writer and novelist. He is famous for such books as "Rang Bhumi", "Kaya Kalpa", "Godan", "Prem Basti", "Soz-i-Wattan".

241 **PRITAM, Amrita**

The short statured 47-year old poetess stands today in the vanguard of contemporary Punjabi poets and has won unprecedent fame in an amazingly short period. In this respect, I would place her next only to late Dr. Bhai Vir Singh, father of the modern Punjabi literature.

Her popularity rests mainly on two points; that she is perhaps the first woman who took to writing Punjabi poetry, and secondly, she chose romantic themes which have always had a popular appeal.

After her father, the next influence on her mind was that of Gurubaksh Singh's writings. She accepted his influence as a re-gensis in our society which she already had been nursing in mind.

She wrote her first book at the tender age of sixteen and her progress came by degrees and by natural process of growth. By the year 1946, she had established herself as one of the foremost poets of Punjabi.

Another collection of hers, *Pathar Geetay*, provoked a controversy. In that she has ardently advocated the cause of Indian womanhood in a rather defiant mood. She has, on the whole, kept an even tenor in her spokesmanship of women in Indian society, but her denunciation of woman's slavery is singular.

242 PULKAESEIN II

Pulakesein II (609-642 A.D.) belonged to the houses of Western Chalukyas. He excelled his father in the use of arms. He waged several wars and defeated Harsha Vardhan and others. The Chinese pilgrim Hieun Tsang writes about him : "The inhabitants of his kingdom were proud and warlike."

243 PUSHYMITRA

Pushymitra was the commander-in-chief of the last Mauryan king, Brihadratha. The former murdered the latter in 183 B.C. He made Patliputra his capital.

R

244 **RADHAKRISHNAN, Dr. S.**

Dr. S. Radhakrishnan (born 1888) was the President of the Republic of India. Previously he was Vice-President for ten years. He was Vice-Chancellor, Banaras University (1939-48) and President, Indian Philosophical Congress in 1927 and 1950. He was Indian Ambassador to U.S.S.R. before becoming the Vice-President. He is a world famous philosopher, educationist and author. He has travelled almost throughout the world and has received Honorary Doctorates from many universities of India and Europe America.

245 **RAIDAS**

Raidas (15th century) was born in a cobbler family of Banaras. He was a contemporary of Mira. He established the Raidas sect. His songs are included in Adigranth. They are full of love and devotion. He did not practise or preach renunciation.

246 **RAJA CHOLA**

Raja Chola (985—1014) was one of the greatest kings of the Cholas. He extended the dominion to the north and occupied Kalinga He extended to the south and occupied Ceylon. He was also a great builder. The Rajeshwara Temple at Tanjore is tribute to his genius.

247 **RAJAGOPALACHARI, C.**

Shri Chakravarti Rajagopalachari, the founder of the

Swatantra Party, is still an outstanding figure in the Indian politics and society. On January 26, 1950, he laid down his office as the last Governor-General of India.

When under the initiative of C.R. Das and Pandit Moti Lal Nehru, a large section of Congressmen organised the All-India Swarajya Party of the Congress, and wanted to enter the Councils and carry on the freedom fight from inside, Rajaji was given the lead to oppose the move, and the supreme right to be the exponent of the no-change policy.

During the temporary withdrawal of Gandhiji, the Swarajya Party won several forensic triumphs but the super-diplomats of the British ruling class neutralised all efforts at progress towards self rule. The combination of Pandit Motilal Nehru as the leader of the Swarajya Party in the Central Assembly under the outstanding constitutional expert V. J. Patel as Speaker defeated the Government time after time, achieving spectacular intellectual triumphs. But the policy paid poor dividends so far as the freedom movement was concerned.

Rajaji came again into leadership during the Salt Satyagraha organised by Mahatmaji. His historic march to the seashore at Vedaranyam for picking contraband salt, following the world famous Dandi March of Mahatmaji, raised the non-cooperation movement to the highest moral pitch in South India. The upheaval that followed revealed the strength of the mass movement, when, men, women, and young lads in hundreds offered satyagraha ; faced cruel lathi charges, mass arrests and imprisonment, confiscation of property and all other species of maltreatment which the strong-hand policy of the British bureaucracy could invent. The tempo of the national movement reached great heights.

The Madras Province under the regime of Rajaji led the rest of India. Lord Erskine openly declared that the efficiency of administration of Madras province under Rajaji's lead was unequalled even by the best bureaucratic administration of revious eras.

Rajaji again distinguished himself by his astuteness and long-seeing vision in the parleys which the Congress leadership was conducting with Mr. Jinnah.

It used to be remarked in these days that Rajaji exercised a sinister influence over even Mahatmaji, because it was found time and again that Rajaji could win over Mahatmaji to his point of view in dealing with Mr. Jinnah, alone and unsupported by any other top-ranking leaders of the Congress. But that this assessment of the national situation was absolutely correct has been borne out by subsequent events. Who knows that if his famous formula had been adopted, the cruel vivisection of India might have been averted and the consequent bloody aftermath of partition and the migration of millions and the horrors that followed ? Why, perhaps, even the assassination of Mahatmaji might not have happened. The speculation on the 'might have beens' is one of the favourite pastimes of idle thinkers. History had to take its own preordained course.

Another outstanding characteristic of this great leader has been his capacity to hold to his own convictions even if it meant being left alone by every friend of importance. This was seen when with a handful of supporters he opposed Mahatmaji and serried ranks of major leaders in important matters of Congress policy. He was willing to stand aside and bid his time. That tests the quality of a leader.

To sum up, in Rajaji the country has learnt to find a sagacious counsellor, a courageous exponent of his convictions, an unrivalled administrator, a sincere comprehending friend, the supreme realist and above all an unclouded, piercing intellect with an uncanny faculty of reducing every question to its essentials.

248 RAJENDRA PRASAD, Dr.

Dr. Rajendra Prasad (1884-1962) was President of the Indian Republic 1950-61 ; he was President of the Indian Constituent Assembly from 1946 to 1949. He joined the

Congress in 1917 when he gave up lucrative legal practice. He did great work in the Bihar Earthquake, 1934. He was a President of the Indian National Congress and went to jail several times. He was a staunch Gandhite.

249 RAJESHWARI

Rajeshwari (6th century A.D.) was the daughter of Prabhakar Vardhan, the king of Thaneshwar, and the sister of Harshvardhan. She married the last Mokhari king, Grihvarman. Thereafter Harshvardhan became the king.

250 RAJSHEKHARA

Rajshekhara was a poet of the ninth century. He lived in the court of Mihir Bhoja and was the author of "Karpura Manjri".

251 RAMABHAI, Pundita

Once upon a time, a Hindu father set out upon one of these pilgrimages, taking with him his wife and his two little girls, aged respectively seven and nine. In the course of their journey they halted for a day or two, to rest in a town on the banks of the Godavery. In the early morning the father went down to bathe in the sacred river and while he was there he perceived another pilgrim who came down to perform the same duty. After the conclusion of their ablutions, and of the devotions which followed, the two men entered into conversation.

The father inquired of the stranger, who was a striking-looking man, who he was and whence he came. Having learned that he was a widower, he without any further preliminaries offered him his daughter in marriage. The offer was accepted, and the very next day the marriage ceremonies were performed, and the little girl of nine years old was handed over to her husband, and departed with him to his distant home, never seeing her parents again. Happily for the child bride she had fallen into good hands. Her husband was a Brahman pundit. Ananta Shastri by name, a man of good family, of high character and of great learning, and what was more remarkable, he was a man who believed in women, and held the opinion that they ought to be allowed to share with men in some at least of the advantages of education, and to cultivate their intellects and their talents. Such a doctrine was totally opposed to the received tenets of the Hindus, and when Ananta Shastri tried to put it into practice by attempting to educate his first wife, his other female relations interfered and succeeded in thwarting him.

He was, however, determined to try the experiment again, with his second wife, and as soon as he reached his home, which was in the Mangalore district in Western India, he set to work to teach Lakshmibai Sanskrit. Again his mother and the other members of his family raised their vioces in protest agaist this breach of time-honoured custom, but the Pundit was resolved not to be baffled this time.

In the meantime the younger daughter, Ramabhai, born in 1858, was growing up, and her education developed chiefly upon her mother. How well that mother performed her task may be guessed when we find her daughter, now learned in the lore both of the East and West, looking back to the lessons of her childhood, and recalling in reverent affection of the mother "whose influence and able instruction, have been the light and guide of my life"

Ramabai was sixteen at the time of her parents' death, and under their able instruction she had already developed into what was considered to be, for a woman, "a prodigy of erudition." She was thoroughly conversant with Sanskrit, and learned in all the sacred books of the Hindus. Besides this, she knew Marathi, which was the language of her father's people, as well as Kanarese, Hindustani, and Bengali, acquired colloquially during their travels. For her sake, her parents had defied the tyranny of custom, and had allowed her to remain unmarried. Left alone in the world with her brother, these two continued to travel.

In Poona she founded a society called the Arya Mahila Samaj, having for its object the promotion of women education and the discouragement of child marriage. In 1881 she gave most valuable evidence before the Education Commission, presided over by Dr., now Sir, W. Hunter, laying particular stress on the evils resulting from early marriages, and of the need that existed for supplying medical aid to women.

She then set to work diligently to perfect herself in English, and when sufficiently proficient in it she went to the Ladies' College at Cheltenham, where she acted as Professor of Sanskrit, at the same time studying mathematics, English literature, and natural science. Here she did educational advantages of the highest order, by which she did not fail to profit to the fullest extent, as well as by the daily intercourse with noble and highly cultivated Christian women, whose sympathy and wise help she found invaluable. She remained at Cheltanham College from 1884 to 1886.

252 RAMAKRISHNA, Sri

Sri Ramakrishna Paramhansa, known for the Ramakrishna Mission throughout the world, was a great spiritual teacher and guru of Swami Vivekananda who broadcast his message to the East and the West.

Here below are some extracts from the article of Swami Ekatmananda :—

When his young wife arrived in Dakshineswar from Jayrambati in order to meet him, he said to her, "Well, you are my wedded wife and it is but meet that you want to live with me. But I look upon woman as the Divine Mother ; and so what shall I do ?" That pure lady full of laudable *samskaras* understood his exalted mind. She stood back from dragging him to the plane of sensuality. Besides, she expressed her desire to remain with him, so that she could serve him to her heart's content as also learn from him the secrets of spiritual life. Subsequently they lived together.

Sri Sarda became Sri Ramakrishna's first disciple. Neither of them remembered their worldly relationship. This was a singular sample of conjugal life. We have read of saints and seers who had renounced their wife for the sake of God. But the renunciation of Sri Ramakrishna was unprecedented. Hence he could accept his wife to be with him. Admitting her discipleship, he tested her. And before leaving his mortal frame, in her he gave to the world at large an ideal womanhood—virginity and motherhood in one and the same personality.

Now what is the goal of man according to Sri Ramakrishna? Seeking which has he to go forward? Science says that man gains perfection as man after evolving for thousands of years. But Vedantis hold that man is the degenerated state of God. Both of course are true. Evolution logically implies involution. And if this is not so, the former will be meaningless. Nothing can come out of nothingness. Spirit is enveloped by matter. As the layers of matter gradually move aside, the spirit shines more and more.

Evolution is one of the body and the mind. It is for the full manifestation of the spirit that the soul repeatedly embodies itself in newer and still newer forms; and that is evolution. When the soul reaches the last rung of the ladder taking a body full of *satvaguna*, then shines the spirit in its pristine glory. That person in whom such perfection is manifested is divine. "The soul enchained is man, but when free from the chain (Maya), it is the Lord Himself." The Vedanta tells us that man is man owing to ignorance. And ignorance obscures knowledge. As a result, man forgetting his real nature, undergoes distress. The true aim of life must therefore be to discard that ignorance and attain the blissful divinity. And that is the ideal.

"He is born in vain, who, having attainted the human birth, so difficult to get, does not attempt to realise God in this very life". "First gain God, and then gain wealth; but do not try to do the contrary. If, after acquiring spirituality, you lead a worldly life, you will never lose your peace of mind.

> "As a lamp does not burn without oil, so a man cannot live without God". The digit one may be raised to a figure of any value by adding zeroes after it ; but if that one is omitted, zeroes by themselves have no value. Similarly, so long as the Jiva (individual soul) does not cling to God, who is the one, he has no value. for all things here get their value from their connection with God.

So long as the Jiva clings to God, who is the value-giving figure behind the world, and does all his works for Him, he gains more and more thereby ; on the contrary, if he overlooks God and adds to his list of works many grand achievements, all done for his own glorification he will gain nothing therefrom."

253 RAMAN, Sir C.V.

Sir Chandrasekhara Venkata Raman was born on November 7, 1888, in the town of Trichinopoly. His father was the first in the family to make a bold breakaway from the traditions of landlordism and to take refuge in western education.

Venkata Raman acquired a mastery over English at an early age and developed a taste for scientific studies. He graduated from the Presidency College, Madras and won a gold medal for Physics and a prize for English—his two pet subjects. He secured a high post in the Indian Finance Department and worked successfully for ten years in that capacity. But he never gave up his scientific zeal. It soon established his reputation as an investigator. At last he offered his services to the University of Calcutta for the Chair of Physics.

"The discovery of the Raman Effect in 1928 opened a view of research which has almost paralleled the early history of work in X-rays and radio-activity."

Sir Raman won the Nobel Prize of Physics in 1917. Ever since he has been carrying on his research work in the Indian Institue of Science at Bangalore. His research papers include over a thousand titles. He has secured a prominent place for India on the scientific map of the world. His life has been one of unswerving devotion to the persuit of scientific knowledge. He died in 1971.

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RAMA TIRTHA, Swami

(Pt. Vitasa Prasad Fida)

A thrill of joy flashes across the entire frame-work of every true seeker after God in this land of Five Rivers at the thought of Swami Rama Tirtha, M.A., of blessed memory. During the course of a short span of thirty-three years (i.e., from 1873—1906), he crowded into his experience the wisdom of the east and the west. He scaled the heights of God-Realization among with the growth of intellect within himself. He won splendid success after success in his school as well as University career. He missed the Government of India scholarship for advanced studies because the selection for that year was to be made from among the students of the Bombay University. He gave significant proof of his future greatness from his very life in the cradle. When the temple bells rang out at morning and evening in his early days of infancy, he would show his restlessness to be taken to the village temple and he cried himself hoarse until as a last resort his father took him in his lap to it. There are eye-witnesses still present, who tell us that he became placid and calm, when he found himself amidst the crowd of worshippers there.

In his boyhood, boy Rama Tirtha shifted his quarters from Muraliwala to Sialkot where he came in contact with Dhanna Bhagat, a saintly person, who awakened in him a desire to know himself. The saint recognised great potentialities in the boy in him. He offered to pray for the little explorers of the woods of self-realisation and help him with the little resources which he had. The ardent disciple promised to seek his advice in all his difficulties of the way, on his ascent to the realm of bliss.

When he entered the University and came to Lahore, he gave evidence of a still further advance in his austerities. His soul was brimful with the love of Lord Krishna, and he spent very restless mornings and evenings on the bank of the Ravi. He interrogated the clouds, the flowing river, and the waving branches of the tall trees why they were in such great ecstay. Leading a simple and austere life, he maintained his wife and children.

Swami Rama Tirtha worked as teacher at the F.C. College, Lahore. His relations with his students were most cordial, and he discussed with them problems on Mathematics in a room on the ground floor and problems about God in one in the topmost storeys.

Swami Rama next went to Japan and America. The people of Japan, who came in contact with him, thought that they heard this rippling laughter for many days after his departure, echoing and re-echoing in the places visited by him.

When in America, people called upon him to compete for the Marathon race, which was a feat of great skill at racing, and give conclusive evidence of his unism with God. Swami Rama came forward in the fullness of faith and confidence and won the 30 mile Marathan race ! He exhorted the Americans to take greater interest in India, the land of a very great culture and spiritual heritage. His speeches were steeped in a great variety of arguments and his main appeal was to the rational self.

Swami Rama Tirtha undertook a tour in India and went to several important towns to give a clear exposition of his "Practical Vedanta". He edited a journal in Urdu, called the "Aliph", the first letter of the Arabic script. No monthly journal has attained the popularity that was commanded by the 'Aliph'.

In the last phase of his life Swami Rama Tirtha retired to the hills with the background of the snowcapped Himalayan peaks. He enjoyed himself with the sights and sounds of nature. There are people still alive, who saw him playing with snakes and monkeys. He had for his friends and associates certain lions and tigers which are not uncommon to see in the *tapo bhumi* of Tehri Garhwal.

Really every Punjabi should be proud of Rama. Dr. Iqbal, Sarur Jahanabadi and many other poets of Modern India have sung songs in praise of his greatness.

255 **RAMCHANDRA**

Ramchandra is an exponent of Indian dancing and music in 1200 A.D.

256 **RAMANUJ, Acharya**

Acharya Ramanuj lived in the 11th century. He was a great divine and saint. He started the Rama Bhakti Movement. Ramanand and Kabir were two of his many disciples.

257 **RAMANUJAM, S.**

S. Ramanujam was second Indian F.R.S. He is a famous Indian Mathematician. He started his life as a clerk in the East India Company.

258 **RAMDAS**

Ram Das (17th century) was the spiritual guru of Shivaji. He exercised a great influence in administration. He was a worshipper of Rama. He inspired Shivaji to do great deeds.

259 **RAMESHWARANAND, Swami**

Swami Rameshwaranand, a former member of Lok Sabha from the Punjab, is a unique personality by himself. He is famous for his counter-fast to that of Master Tara Singh against the creation of the Punjabi Suba. This 73 year-old saffron-clad clean-shaven leader of the Hindi Movement in the Punjab is a fearless powerful ascetic. He was born and brought up in U.P. He is reluctant to discuss the first fourteen years of his life. At the age of 14 he went to Banaras where he learnt Sanskrit and Vedas. At the age of 25 he joined the Arya Samaj Movement. He has spent nearly 20 years in the Punjab. At the age of 46 he founded a Gurukul institution at Gharaunda near Karnal. He has been to prison in connection with the civil disobedience movement started by Mahatma Gandhi.

RANJIT SINGH, Maharaja

260

The rise of Maharaja Ranjit Singh is one of the most dramatic episodes in Indian history. During the break up of the Moghul Empire, the Punjab was no-man's land. During these difficult days Ranjit Singh was born in 1780. At the age of ten, seated upon his father's war-elephant he saw his first battle and had a hair-breadth's escape from the jaws of death.

At the age of twelve Ranjit Singh was called upon to guide the destiny of his clan. His father who was a chieftain died in 1792. Soon after, he had a second narrow escape from death in a flood which overswept his camp at night and washed away quite a large part of his hosts.

The first thing that Ranjit Singh did was to take off the petticoat government of his mother and sister-in-law —the two soldier women who led the armies personally to battle. Soon he found an opportunity to occupy Lahore, the capital of the province. This was his reward for salvaging guns from the Jhelum for the Afghan invader.

The defeat of Maharattas brought the English to the verge of the Punjab. Ranjit was anxious to avoid a conflict with the British. And the British wanted to use the Punjab as a buffer state against Russia. Thus the treaty of Amritsar was signed which held good till the death of the Maharaja.

Ranjit Singh employed French Generals to train his army. Some of his generals and soldiers had fought under Napoleon. General Ventura was one. General Allard was another. He had an Irish artillery officer called Gardener, and a Neapalitan General named Avitabile. The Army of the Khalsa had 29,000 men and 192 guns. With this magnificent army, Ranjit conquered Multan, Kashmir and Peshawar.

The Maharaja resembled Akbar in many ways and like him had no education. Like Akbar he had a broad policy and a court of enlightened men. He died in June, 1839.

Maharaja Ranjit Singh was the greatest man the Punjab ever produced. He helped unite the people and the land. Under his reign the Indian forces ruled over the Frontier and even reached Kabul which was lost to India ever since the Muslim hordes marched across the Khyber Pass and conquered Delhi. The Punjab was the last to fall to the British conquerors and that happened due to the betrayal of his ministers after his death. With the passing away of Ranjit Singh, the last free kingdom of India had vanished and the British became the masters from the Cape Comorin to Kashmir and Khyber Pass.

Thus writes Mr. Khushwant Singh :—

He was a pearl without any flaw or strain of any kind," said Fakeer Azizuddid, speaking of Ranjit Singh's physical constitution. "He enjoyed unusually good health, took regular exercise every day, slept well, had an excellent appetite ; his functions were natural."

This is not surprising because Ranjit Singh was extremely punctilious in his habits—he rode in the morning and evening, ate at fixed hours, took a mid-morning siesta, and when he did not have to entertain, he retired early to bed.

The only indiscretion he allowed himself, and which undoubtedly impaired his health was alcohol, and in later life, laudanum in larger and larger doses. The brandies specially prepared for him (curiously enough by the same man who mixed his gun powder) were of an unusual potency having been brewed from raisins and fortified with ground pearls. The savouries which went with this liquid fire were "fat quails stuffed with spice." He often drank to excess, particularly on festivals like Holi and Diwali.

The end came on the evening of 27th June, 1839.

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REDDY, Gopala

U.P. Governor Bezwada Gopala Reddy is temperamentally more in tune with art and literature than with constitutional controversies. But recent political developments have catapulted him into the very centre of such a controversy. Mr. Reddy was called upon to decide whether a minority Chief Minister in a coalition Government could remain in power when the majority of Ministers had resigned after expressing want to confidence in him, and the meajority party in the coalition had withdrawn its support. There were no precedents. After seeking the advice of the Attorney-General, Mr. Reddy asked Mr. Charan Singh to resign. When the latter refused, Mr. Reddy had no option but to recommend President's rule and suspension of the Assembly. This has earned him the anger of the Cong-O, Jana Sangh, BKD and SSP.

When the Congress split, Mr. Gopala Reddy, an old-time Congressman and former Chief Minister of Andhra Pradesh, was supposed to have been sympathetic to the Cong-O. But now he is being accused of having switched over to the Indira Gandhi camp. Mr Reddy denied both charges : "I am the same old Gopala Reddy", he told a recent press conference.

Hailing from a rich agricultural family in Nellore district, Mr. Reddy was one of the early products of Viswabharati. In spite of the rough and tumble of political life he preserves the cultural and artistic refinement that Viswabharati gave him. He hit the headlines in 1938 when Mr. C. Rajagopalachari, selected him as the youngest member of the first Congress Government in Madras Presidency. This started him on his political career.

Though defeated in the first general election, he was chosen Chief Minister of Andhra Pradesh after Mr. T. Prakasam stepped down. But he was soon outmaneuvred by the agile Sanjiva Reddy, who wrested the Chief Ministership. Mr. Sanjiva Reddy tolerated him in his Cabinet as Home Minister and Finance Minister for some time. But finally, Mr. Gopala Reddy was pushed out of the State to the Centre, Mr. Gopala Reddy ran into trouble as Minister of Information and Broadcasting over the notorious VOA deal. This cost him his office. After a few years in the wilderness, he was appointed Governor of West Bengal and was later shifted to U.P.

Tall, handsome, 63-year old Gopala Reddy loves music and letters, and has translated many of Tagore's books into Telugu.

262 **RAO, Balaji Baji**

Balaji Baji Rao (?—1761) was the greatest Peshwa and came to power in 1740, on the death of his father Baji Rao I. He made his power felt from the Himalayas to Kanya Kumari by raiding north, south, east and west. He usurped the power and authority of the Great Mughals.

263 **RAU, B. N.**

He was a Judge of the International Court of Justice, the Hague, 1951. He was the Prime Minister of Jammu and Kashmir in 1944-45. He joined I.C.S. in 1910. He died in 1954.

264 **RAYA, Krishna Deva**

(1509-1530 A.D.) Krishna Deva Raya of Vijaynagar was one of the greatest kings. The empire covered almost the entire South. After his death the empire declined. The capital lost its glory. In 1420 Nicoli Conti wrote about Vijanagar : "The great city of Vijaynagar is situated near very steep mountains. The circumference of the city is sixty miles ; its walls are carried up to the mountains and enclose valleys at the foot, so that its extent is thereby increased. The king is more powerful than all other kings of India."

265 RAY, Sir P.C.

Sir P.C. Ray is an eminent scientist and educationist of Bengal. He founded the Bengal Chemical and Pharmaceutical Works. He is famous for his book *History of Hindu Chemistry*.

266 REHMAN, Abdul

Abdul Rehman (11th century) is famous for beautiful Hindi poetry. He was a poet of Multan. He is famous for *Sandeshrasak* which is a story of love and tenderness.

267 ROY, M.N.

Mr. M.N. Roy was a prominent member of the Communist International. He joined revolutionary movement in 1903. He guided communist and revolutionary movements in many countries. He was the founder of the Radical Democratic Party and Indian Federation of Labour. He is the author of several books as "India in Transition", "Russian Revolution", "Fascism", etc.

268 ROY, Raja Rammohun

At the great meeting held at Calcutta, (X-mas Week, 1933), Poet Tagore, himself a spiritual descendant of the Raja, was fittingly asked to preside. Speaking of him as the "first Universal man", the President called Rammohun Roy "the first all-round International of the modern age", and said :

> "Rammohun was the only person in his time in the whole world of Man, to realize completely the significance of the Modern Age. He knew that the ideal of human civilization does not lie in the isolation of independence, but in the brotherhood of inter-dependence, of individuals as well as of nation in all spheres of thought and activity."

At the close of his inspiring address, the Poet expressed the hope that in celebrating the Centenary "we shall take it upon ourselves the task of revealing to our own and contemporaneous civilizations the multi-sided, prefectly balanced personality of this great man."

Similar tributes of high praise were paid to his memory by equally eminent speakers at various other places, only one of which may be referred to here. In America (U.S.A.), Rev. J.T. Sunderland, a well-known Unitarian missionary, who had visited India, used these words :

> "I am sure that when India becomes once more a free and a great nation, as under God she is destined to do at no distant day, she will recognize Rammohun Roy as in a large and true sense.........what shall I say—Moses ? or Mazzini ? or Washington ? or all in one."

Born of extremely pious parents (1772) Rammohun early gave evidence of a strong religious disposition combined with an extraordinary intelligence. A long line of his ancestors had held positions of trust and responsibility under the Mohammadan Government at Moorshidabad. His father, therefore, took special care to teach him Persian in addition to the instruction he received at the village school. In due course he was sent to Patna, then a great seat of Persian and Arabic learning. Here while studying the Koran he was struck with its severely monotheistic teaching. The writings of the Sufi School of Muslim divines had a particular fascination for him. Miss Collet quotes William Adam, the Unitarian to say that Rammohun Roy was "always pleased to have an opportunity of defending the character of Mahomed." He even began to write a life of the Prophet, but unfortunately it was never finished.

Into the somewhat conflicting accounts about the foundation of the Brahmo Samaj, I do not consider it necessary to enter. But it is interesting to observe that although everything was done to conciliate the Hindu community so far as was possible, the establishment of a purely monotheistic place of public worship at once "roused the enmity of the orthodox Hindu community of Calcutta." The fact that Rammohun Roy was the real instigator of the abolition of the practice of the Suttee, which, it was now known, Lord Bentinck contemplated, added fuel to the fire in increasing the Hindus against the new institution. Curiously the congregational form of worship became one of the main targets of Hindu criticism.

The first meeting of the Brahmo Samaj popularly described at the time as Brahma Sabha was held on the 6th Bhadon (20th August, 1828), when Pandit Ram Chandra Vidyabagish acted as the Minister of the Brahmo Samaj and preached a Sermon on "the worship of God in spirit" an original copy of which is still available. The hymns sung on this occasion were composed by Rammohun Roy. Within eighteen months, sufficient funds were raised providing a permanent habitation for the Samaj.

I may reproduce here the estimate of Miss Collet, his biographer, about Rammohun's mission, message and achievements. She writes :

> "Rammohum stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. It was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science, between despotism and democracy, between immobile custom and a conservative progress, between polytheism and theism. He was the mediator of his people, harmonising in his own person often by means of his own solitary sufferings, the conflicting tendencies of immemorial tradition and an inevitable enlightenment. In the life of Rammohun, we see that *the secret of the whole movement is religious*. Amid all his wanderings, Rammohun was saved by his faith. He was a genuine outgrowth of the old Hindu stock, in a soil watered by new influences and

in an atmosphere charged with unwonted foreign power. but still a true scion of the old stock."

269 RUDRAMAN, I

Rudraman I (120—150 A.D.) was a Saka king who captured Ujjain and patronized learning and arts. He was a great conqueror. He also did many works for public benefit.

S

SAHA, Dr. Meghanath

270

Dr. Meghanath Saha (1893-1956) was a famous physicist F.R.S. He was the founder of the Institute of Nuclear Physics and represented India at the Soviet Academy of Sciences. He is the author of *My Experiences in Russia*.

SAHNI, Dr. Birbal

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"That a palaeobotanist, with no pretension to a knowledge of archaeology, should venture into the field of numismatics demands an explanation"—thus Dr. Sahni begins his monograph on the "Technique of Casting Coins in Ancient India"

The accidental discovery of some thousands of terracotta coin moulds with a few virgins coins still lying within their womb from the Khokra Kot Mound near Rohtak was one of the luckiest events ever recorded in the history of Indian numismatics. Dr. Sahni, with his characteristic zeal and training as a scientist, immediately recognized the value of the find and promptly followed it up by announcing the discovery in the May 1936 number of *Current Science* in an article entitled "Antiquities from the Khokra Kot Mound at Rohtak in the Jamuna Valley."

Even this contribution would have been considered substantial enough for one whose main interest lay elsewhere, but Dr. Sahni possessed a much wider intellectual equipment combined with rare enthusiasm to tackle new sources of knowledge, specially if they happened to be in the form of concrete material offering scope for minute observation and interpretation of the evidence.

This particular interest in something really concerned with ancient India may perhaps be attributed to his early training in Sanskrit. He treated the fragmentary pieces of coin moulds with the same patience and understanding as he was wont to apply to palaeobotanic fossils. Once he had set apart a compartment of his brain for this material, his mind was constantly working like a sieve sifting evidence from many a source. Not only did he consult leading archaeologists like the late Dr. K.P. Jayaswal, who at once realised the importance of the find and encouraged Dr. Sahni to undertake a study of the coin casting apparatus of ancient times, but he also approached foreign experts for the elucidation of his material.

With his broad outlook in the comparative treatment of fossils, he earnestly began an inquiry about other coin moulds previously found but not adequately noticed or subjected to proper scientific scrutiny. Soon it was discovered that coin moulds had already come to light at ten other ancient sites, but the material was lying either unnoticed or very cursorily treated. Dr. Sahni immediately instituted a vigorous inquiry to locate the material in the various museums, obtained the original specimens for personal examination, subjected them to microscopic scrutiny and thus collected a mass of comparative facts to throw light on his own material from Khokra Kot, which eventually revealed to him the secrets of the technique of casting coins in ancient India.

Thus he fully discharged not only the responsibility of his own material, but wrote a commentary on the kindred material from other sites in the country and virtually gave tongue to those little pieces of clay known as the coin moulds, which although the source of that coveted object, the coin, are themselves destined to lie in oblivion. As he himself graphically put it : "Unlike the coin made from it, the coin mould or die never passes into circulation. While the coin is peripatetic, the mould is static. The mould therefore has a historical value of its own, supplementing that of the coin; apart from throwing light upon the technique employed, it reveals the birth-place of the coin, from where it started on its long pererinations."

272 SAMBHUTAVIJAYA

Sambhutavijaya was a Jain teacher in the reign of Chandragupta Maurya. He has a contemporary of Bhadrabahu.

273 SAPRU, Tej Bahadur

Dr. Tej Bahadur Sapru, the great Liberal leader of India, has played a notable part in the democratic development of India. The Sapru House, the headquarters in New Delhi of the Indian Council of World Affairs, was appropriately named after him as its first president for his "outstanding contribution in establishing the Council and in laying down its standards as a non-party institution for an objective study of international affairs."

Born on December 8, 1875, "this spring of old Kashmiri stock, grandson of Pandit Radhakrishna Sapru, Deputy Collector of Mathura, he spent his boyhood in Kali Masjid, not far from Shish Mahal where lived his junior relative and lifelong friend, Col. Kailas Narain Haksar. He often frequently recalled that one frequent visitor to his house was the great Sir Saiyed Ahmed Khan under whose spell he came. Perhaps to that distant day could be traced the beginnings of his understanding of the Muslim mind which marked him out as an individual force in our secular affairs.

As a student of Agra College he became a pet of Prof. Andrews and was "always to be heard" in the Debating Society, "lending a point to his argument"—one of Col. Haksar's earliest glimpses of the young Sapru—"by striking with the forefinger of his right-hand the palm of his left." His academic record was brilliant inasmuch as he not only stood first in the first division in M.A. Examination but did his M.A.

in one year instead of the usual two. Later, he passed Honours in Law and blossomed into a "Dr." Installed as :'Tej Bahadur Sapru, M.A , LL.B , Vakil," he started practice in Moradabad and after the prescribed period at the District Bar, he moved up to Allahabad.

In that famous city those were the days of legal giants—Dr. Sunderlal, Pandit Motilal Nehru and Mr. J. C. Chowdhri. Dr. Sapru came under their influence and presevered. Things did not happen to him easily ; for seven years, he made the confession, he had not seen the face of a client. Earnestness, industry, high resolve had their reward.

There was Sir Maurice Gwyer's unimpeachable testimony to what the Indian Bar owed to Dr. Sapru—"a debt which it would be impossible to overrate." Speaking of his luminous legal gifts, a distinguished leader of the Madras Bar said : "Even in the early days a place on the High Court Bench could be his for the asking—and what a judge he would have made !" It was an irony that though one of Dr. Sapru's earliest ambitions was to become a judge, he declined elevation to the Bench thrice and Chief Justiceship once.

With political depression sɹangely corresponding to his own physical deterioration, he was passing through a period of mental torture. His public appearance became less and less frequent while his only relaxation (such relaxation as he would have as a prisoner to his sick bed lay) in sharing his mind whose friends through the generous medium of the post.

As one belonging a select circle of recipients of intimate communications from him, I would for the first time make public his reaction to Congress leadership as it throws fresh light an his political mood during those troubled years.

"………It is a matter of deep regret to me that on account of my physical affliction I have not been able to make any contribution even though I know that as a non Congressman I had no *locus standi.* I must, however, say that the situation has been handled by Mahatma Gandhi, Maulana Azad, Jawaharlal Nehru and Vallabhai Patel has exceeded my expectations. They have shown that when the occasion requires they can be good statesmen and good diplomats. On the other hand, the Muslim League has been carrying on a most provocative and foolish propaganda." (May 23, 1946).

"………Jawaharlal's speech, in support of Socialist Republic was a magnificent piece of oration." (December 16, 1946).

For one like Dr. Sapru who lived for long years in ample sunshine and glory, the evening of his life was heavily clouded with personal unhappiness arising out of physical suffering and mental anguish. He found life burdensome and often wished the end had come nearer. He passed away on January 20, 1949. The fact that till his last breath his mental faculties and memory remained strong made him feel yet more miserable.

To his innumerable friends it was a consoling thought that he lived to see the dawn of freedom in India. Among others, Prof. Harold Laski hoped profoundly that "Dr. Sapru will have to see that free and self-governing India which on the plane only of unified and controlled statehood, can make that full contribution to civilization of which his own career is an example."

He lived to see the sun rolling in the Indian firmament in full orbed glory and it was an additional joy to him that "Jawaharlal ji" was in control of the "Chariot of the Sun".

Sapru's speeches were terse and to the point. He avoided any superfluous words. He pleaded a case in foresenic style. He has always been a debator rather than an orator. He never tried to sway the multitudes by an emotional appeal. He was too intellectual to be popular.

274 SARASWATI, Kavindra

Kavindra Saraswati (17th century A.D.) lived at Banaras in the company of such scholars as Nanda Pandit, Mitra Misra and Nilkantha. Kavindra was in charge of the education of the sons of Jai Singh, ruler of Jaipur. He was a poet and an educationist.

275 SARASWATI, Mahrishi Dayanand

Mahrishi Dayanand Saraswati (1824—1883 A.D.) was born of a Brahmin family in Gujarat. See *Dayanand*, Swawi.

276 SARDESAI, Dr. G. S.

Dr. G.S. Sardesai, the doyen of Maratha historians, was born on May 17, 1865 and died on November 29, 1959. His passing away marked the end of an epoch. He was a brilliant pioneer who made study of history popular.

Here are a few extracts from the article by Y. G. Dighe, which appeared in *The Times of India* dated December 13, 1959 :—

Dr. Sardesai was born on May 17, 1865, in a small village in Ratnagiri district in Bombay State. His forefather had served with credit the Peshawas and the Pratinidhis, the Maratha chiefs, but the family had fallen on evil days and Sardesai's father had taken to farming.

Young Sardesai grew amidst rural surroundings. When barely 13, he was sent to the district town of Ratnagiri for his high school education. There he led a life of Spartan discipline and matriculated in 1884. In 1888, he graduated from the Elphistone College, Bombay and joined the Baroda State Service of the Maharaja of Baroda.

He taught the princes and their companions and was the headmaster of a Princes' School for some time. After about 20 years' service as a teacher, he was taken on the personal staff of the Gaikwad and rose to the position of Accountant-General.

Sardesai made up his mind to use all the new materials for his history of the Marathas and in the course of 25 years, completed his Marathi *Riyasats*—history of the Marathas—in nine volumes. The last volume was published in 1932.

The history was widely acclaimed by the Maratha public and in his lifetime two revised editions of the history were issued. An English version (of the history) in 3 volumes was published in 1950. Sardesai offered the quintessence of the study of the Marathas in the *Main Currents of Maratha History* which was originally designed as a series of lectures which he delivered at Patna University.

Sardesai completed this herculean job in five years, from 1929 to 1934. Thirty-five thousand bundles of old papers were examined, classified, and the cream of correspondence was given to the world in 45 selections.

The Poona Daftar where Sardesai was working, also contained old flies of the English records of the British Residents at the Peshwa's Court. Sardesai and Sir Jadunath Sarkar offered to edit them, free on any remuneration, for the Government, provided they were given the assistance of a research scholar who would prepare the primary draft. The Government of Bombay accepted the offer and the results of their labours were published in 15 volumes of the *Poona Residency Correspondence Series*.

Sardesai's great contribution to the cause of history was recognised by a grateful Government which conferred on him the title of Rao Bahadur in 1936. In 1951 he presided over the Jaipur Session of the Indian History Congress.

In 1957, Poona University conferred on him the degree of LL. D. and, in 1958, the Government of India honoured the doyen of our historians with a *Padma Vibhushan*.

277 **SASTRI, Srinivasa**

By the death of the Right Hon'ble V. S. Srinivasa Sastri

India lost a distinguished patriot, a great Liberal leader, politician and statesman, and a splendid orator whose command over the English language was the envy even of the English.

He was born on September 22, 1869.

He started life as a school-master. He was very much impressed by the life and ideals of the late Mr. G.K. Gokhale and joined the Servants of India Society in 1907. He was the President of the Society after Mr. Gokhale from 1915 to 1927 and a member right up to his death. He was a member of the Madras Legislative Council from 1913 to 1916 and an elected member of the Imperial Legislative Council from 1916 to 1920. He was closely associated with Mr. Montague during his tour in India in 1918. He was a member of the Southborough Committee ; gave evidence before the Joint Parliament Committee on Indian Reform Bill, 1919 ; served on the Indian Railway Committee ; represented India at the Imperial Conference in 1921 and at the meetings of the League of Nations at Geneva.

Mr. Sastri was appointed Privy Councillor and received the Freedom of the City of London in 1921. He undertook a tour of the British Dominions as a representative of the Government of India in 1922. He was elected a member of the Council of State in 1921.

Mr. Sastri became the High Commissioner for India in South Africa in 1927 and rendered great services to his countrymen. He was a member of the Royal Commission on Labour (1929) and Vice-Chancellor of the Annamalia University from 1935 to 1940. He wrote a number of books on Rights of Indians and championed their cause with rare ability.

Sastri represented the Government of India at the Imperial Conference in London. It was his first introduction to the problems of Indians abroad. He toured round the world and visited all the dominions except Africa which refussed him permission. On account of his services to India, Sastri was made a Privy Councillor. Later on he was appointed as the first Agent-General to Africa. He also took part in the Round Table Conference.

SANATANGOSWAMIN

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Sanatangoswamin, who lived in the 15th century A.D., was a follower of Chaitanya and real author of *Sakastaka* which is fathered upon Chaitanya. Sanatangoswamin also wrote a commentary on the Bhagwata and other books.

SARKAR, Sir Jadunath

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Sir Jadunath Sarkar (1870-1958) is known as a famous Indian historian. He was Vice-Chancellor, Calcutta University 1926-28 ; an honorary Fellow, Royal Asiatic Society. He is the author of several history books such as "Aurangzeb," Shivaji", etc.

SAUND, Dalip Singh

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Mr. Dalip Singh Saund is the only Indian, naturalized citizen of U.S A. who has risen to become a member of the House of Representatives. A decade ago, he was an obscure Sikh and an alien, not even eligible for American citizenship. Today he is a tiny international figure because of American interest in India and Indian interest in America.

His opponent was Jacqueline Cochran Odlum, a world-famed aviatrix, wife of a multi-millionire and a friend of presidents and royalty. Also, Saund was a Democrat, and the District where he was running had never sent a Democrat to Congress.

The son of well-to-do parents, Saund was born in the village of Chhajalwadi in northern India, educated in boarding-schools and at the University of Punjab. Influenced by three heroes, Gandhi, Abraham Lincoln and Woodrow Wilson, the young man early showed a strong sense of political idealism. Because local money-lenders squeezed borrowers unmercifully, he got a co-operative bank established. He persuaded his uncle to build a school in his home village. And he spoke out in youthful fervour for an independent India.

At 20, Saund decided to do postgraduate work at an American university. He arrived in the autumn of 1920, studied food preservation at the University of California, then earned a doctorate in mathematics. At that time—India was in troubled times. "Gandhi and Nehru were in and out of gaol. I thought, why go back—to gaol." Instead, he became a market-gardener in California's Imperial Valley, which has been his home ever since. In 1928, he was married to Marian and now he has three children.

Saund went broke in the Depression and was advised to go into bankruptcy, as many other farmers were doing. But Saund struggled for seven years, finally paid all his debts.

After the Second World War, Congress granted the right of citizenship to 2000 Indians then in the United States. Saund was naturalized in 1949. In 1962 he stood as municipal district judge in Westmorland and was elected.

As a jurist, the market-gardener showed a remarkable knowledge of the law. From the outset his decisions held a a{Lincolnesque quality. When a butcher pleaded guilty to adding a chemical to minced meat, he scolded : "It is enough for housewives to pay high prices for food. They should not be poisoned as well." He meted out a 250-dollar fine and a year's gaol sentence, the latter suspended on condition that the butcher appeared in court every two weeks during the year and took an oath that he had not violated the pure-food laws.

281 SAVARKAR, Vinayak Damodar

Born in 1883, Savarkar has played a leading part in the struggle for freedom. He was sent to England and arrested there in the Nasik Conspiracy Case. He escaped from a ship at Marseilles. He was arrested again and sent to Andamans for fifteen years. He was set free in 1937. He was the President of Hindu Mahasabha for ten years. He is the author of the book *Indian War of Independence*. He was awarded honarary degree of D. Litt. by the Poona University.

It was only V. D. Savarkar who with his penetrating mind has solved this great sphinx of Indian politics, the riddle of of Indian Nationalism which is the foundation-stone of all politics in India. Like a master-mind he has clarified the whole affair. He is the first political thinker who has come out boldly with the assertion that "the Hindus are the Nation in Hindusthan or India, and Parsees, Jews and Moslems are merely communities or minorities."

This assertion alone should form the bed-rock of Indian politics. This is the fact which has been ignored by other Indian politicians including Gandhi, and therefore, the results have been disastrous. No Hindu political leader could think in such clear terms as Mr. Savarkar. Hindu leaders could never believe that Hindus are the nation. Even now many Hindus, especially Congressmen, say that Hindus are not a nation. They have committed the most hienous sin of calling Hindus a community and Hindu nationalism, as communalism. This was the highlight of Savarkar's politics. He writes, "The Hindus are marked out as an abiding nation by themselves. Not only, they own a common fatherland, a territorial unity, but, what is scarcely found anywhere else in the world, they have a common holyland which is identified with the common fatherland. This Bharat Bhoomi, this Hindustan, is both their Holyland and Fatherland. Their patriotism is thus doubly sure.

They have common affinities—cultural, religious, historical linguistic and racial—which through countless centuries of association and assimilation, moulded them into a homogeneous and organic nation and, above all, induced a will to lead a corporate and a common national life. The Hindus are no treaty nation but an organic nation..."

The next question arises : What is Hindutva ? Savarkarjee has described Hindutva in details his book 'Hindutva'. The whole thing can be boiled down to this :—

Hindutva is not a word but a history...Hinduism is only a derivative, a fraction, a part of Hindutva. Hindutva embraces all the departments of thought and activity of the whole Being of our Hindu race. Santanists, Satnamies, Sikhs, Aryans, Anaryas, Marathas and Madrasis, Brahmins and Panchmas—all suffered as Hindus and triumphed as Hindus. Both friends and foes contributed equally to enable the words Hindu and Hindustan to supersede all other designations of our land and our people. Aryavart and Dakshinapath, Jambudvip and Bharat Varsh, none could give so eloquent an expression to the main political and cultural point at issue as the word 'Hindusthan' could do...For it was the one great issue to defend the honour and independence of Hindusthan and maintain the cultural unity and civic life of Hindutva and not Hinduism alone, but Hindutva,—i.e. Hindu Dharam—that was being fought out on the hundred fields of battle as well as on the floor of the chambers of diplomacy. This one word 'Hindutva' ran like a vital spinal cord through our whole body-politic and made the Nayars of Malabar weep over the sufferings of the Brahmins of Kashmir.

Savarkar's reply is that the Hindu-Muslim conflict is not the creation of the third party—the Britisher—but is a historical and cultural conflict and a legacy handed down to us through centuries of a cultural, religious and national antagonism between the Hindus and the Moslems. And it is the Muslim mentality which is to blame for this. No doubt the Britisher accentuated it to consolidate his power. Gandhi wanted to solve this problem by appeasing the Muslims. Savarkar's way was quite the opposite. He wanted to ignore the problem altogether. He wanted unity amongst the Hindus. He relied solely on Hindu strength for the emnacipation of India. He never prayed to the Moslem with knees bent like Gandhi. He flung a challenge into their face and said, "**If you come, with you; if you don't, without you: and if you oppose, inspite of you, the Hindus will continue to fight for their freedom as best as they can.**"

Veer Savarkar envisages essentially a secular democratic state for India based on Hindutva. All the different minorities wlll have equal status except those who have extra-territorial loyalities like the Muslims. Our attitudes towards the Muslims will be one of distrust and watchfulness in view of their anti-Hindu and anti-Indian designs. Even then, they would be given an equitable treatment which an Indian citizen can claim on the basis of equality of footing with other possible under the existing circumstances.

282 SHADI LAL, Sir

Sir Shadi Lal, who was the first Indian to be appointed permanent Chief Justice of any High Court in India, was made a Privy Councillor on retirement from the Lahore High Court.

As Chief Justice of the Lahore High Cout, Sir Shadi Lal worked with great distinction.

Sir Shadi Lal was 73 at the time of his death.

Sir Shadi Lal was born in May, 1874 at Rewari in the Punjab. After receiving his early education in Municipal Board School, Rewari, F.C. College, Lahore and Government College, Lahore, he joined the Balliol College, Oxford. He had a distinguished career both in the Punjab University and the Oxford University winning several distinctions and scholarships. He was called to the Bar in 1899 and on his return to India joined the Lahore Bar. He became a law professor and subsequently Principal of the Law College, Lahore ; a Fellow and Syndicate of the Punjab University and Dean of Law Faculty. He was elected to the Punjab Legislative Council by the Punjab University in 1909, 1912 and 1913. After acting as a Judge of the Chief Court for short periods, he was appointed a Judge in 1914. He later became the Chief Justice of the Lahore High Court in 1920 and occupied that office with distinction till 1934.

Great as a lawyer, greater as a distinguished presiding judge and even greater as a gentleman, Sir Shadi Lal achieved greatness all by himself, through sheer force of merit. His reputation really depended mainly on his legal attainments. A critic once writing in the "Tribune" about him compared him with Sir John Simon who is one of the greatest lawyers of modern England. "His era as Chief Justice of the Lahore High Court was known as the era of Reforms."

It was due to his efforts that the civil and criminal powers of judicial officers were separated and the members of the P.C.S. were allowed First Class Travelling Allowances. In 1911, he was the only man who fought for the grant of Local Self-Government to local bodies. He made all efforts to raise the Punjab Chief Court to the status of a High Court. In 1912 he presided at the Hindu Conference which ultimately merged into the All-India Mahasabha.

Fame at the Bar came to him at an early stage of his career. As a lawyer he was brilliant, forceful and convincing. He would place (as he placed in the famous Rani Case of 1911) "a very carefully prepared wooden model of the whole premises (where the scene of occurrence was laid), made accurately to the scale of four feet to an inch, and constructed so that each storey of the main building could be taken off to show the exact position of the various rooms, passages and staircases concerned."

When R.B. Shadilal was called to the Bar, he was twenty-five. When, in 1913, he was elevated to the Bench, he was yet in his thirties. During the period of 20 years when he adorned the Bench he discharged the functions of the Exalted Office with great ability, independence and dignity. He won admiration from all quarters. His legal attainments and wide range of intellectual powers had full scope. His judgments were monuments of legal learning, impartial and highly literary, inspiring confidence and esteem in the public mind. His court never approached any question with bias or with pre-conceived ideas. "Never was he suspected, far less accused in open or in private that he constituted any bench to procure a preconceived verdict or manoeuvred a case either to his or to any other bench with any ulterior motives. Sir Shadi Lal in his Exalted Office proved not only that he was a great Judge, but what is much more difficult, is an honest Judge."

Sir Shadi Lal would always maintain the integrity and independence of the High Court. "Once a certain Official of the Government tried to procure the hearing of a certain case in a certain way. Sir Shadi Lal made it plain to the person concerned that if any such effort was repeated he would issue a notice for contempt." The attempt on the part of the officer was never repeated.

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SHAHJAHAN

Shahjahan was the great engineer king of India. He was born on 5th January, 1592 at Lahore. Born during the life of Akbar, he was destined to a life of unprecedented glory and magnificence.

At the age of four Prince Khurram was put to school. Akbar had called him Khurram or "joyous". He was educated under Shiekh Abul Fazl and other notable courtiers of Akbar. The Prince of Happiness made a quick response to the liberal education. He proved to be a man of this world. He cultivated high ideals. His ambition was to walk in the footsteps of his grandfather.

The Prince was gifted with a sturdy constitution. He was a very skilful shot. He was an indefatigable rider and an adept at all sorts of knightly exercises. Rajput blood ran in his veins and he was an apostle of unity like his grandfather.

The Prince married Arjumand Banu Begum, surnamed as the Taj Mahal, whom he adored all his life. She bore him fourteen children. Seven of them died in infancy. It was for her that he built the world-famous Taj Mahal.

Having won many battles for his father, Jahangir was very pleased with him, but the court plots undermined his position and he was on the run when Jehangir died. His reign saw an uninterrupted round of military successes. During his reign the Indian armies carried their arms into Balkh and Balkhshan, the ancestral kingdom of Babar.

The greatest achievements of Shahjahan were his beautiful buildings. The Moti Masjid in Agra has been described as "a fervent stone". The Mausoleum of Taj Mahal is an astonishing work. He inscribed on the palace walls of Delhi :—

"If there be a heaven on earth,
It is this—it is this."

284 SHANKARACHARYA

Shankaracharya (born 788) was a great Hindu reformer. He was a great scholar, a great philosopher and a great religious teacher. He sounded the knell of Buddhism in India. He founded four great Hindu temples in four different corners of India to encourage intercommunication. He wrote authoritative commentaries on the Upnishads.

285 SEN, Keshab Chandra

Keshab Chandra Sen (1838-84) was a prominent social and religious reformer. He was a leading light of the Brahmo Samaj Movement.

286 SHIVAJI

Shivaji, the great Maharatta, was born on April 10, 1627. The Bhonsles were soldiers of Fortune in the service of the king of Ahmednagar.

One night the father of Shivaji had dreamt of an ancient Hindu anchorite. He was clad in rags and smeared with yellow ashes. The hermit put a mango in his hand and said :

"Share the fruit with your wife and you will be the father of a son, who will be an incarnation of the god Shiva".

Thus the boy was named Shivaji. At eighteen he was a man tireless and fearless. He defied the king of Bijapur and occupied fort after fort until he acquired a good hold in the country. He emptied his treasure chest in the conquest of forts, but he refilled it by surprising the treasure train of the Governor of Kalyan. Then he took by storm no less than nine forts to the West of Poona.

The King of Bijapur invited the young rebel to the court. But the young rebel demanded recognition of all his conquests. The king refused. As a punishment his father was ordered to be bricked up in a wall, and only an apertute was left out for him to request his son to submit to the king. Shivaji, on the other hand, offered to become the feudatory of Shah Jahan who secured his father's release.

Shivaji had another adventure with Afzal Khan who had determined to bring back Shivaji in a cage of wickerwork. The latter was armed with this information through his chain of spies. So he determined to turn tables upon his lying enemy. Two enemies combated in the reception room and Shivaji torn open his enemy's belly with a tiger claw.

Thus, after many adventures, Shivaji became the king of the Maharattas. He died on March 28, 1680.

287 SHAMBHU MAHARAJ

63-year-old 'King of Kathak' Shambhu Maharaj is the outstanding exponent of classical Kathak dance. He has been teaching for almost 15 years at New Delhi's Sangeet Natak Akademi and produced a number of distinguished Kathak dancers including Sitara Devi. He was awarded Padma Shri and the Sangeet Natak Akademi award a few years ago and has the distinction of being a Fellow of the Akademi.

Known as Nritya Samrat, Shambhu Maharaj comes of a distinguished family of Kathak dancers of Lucknow. The family enjoyed the patronage of Nawab Wajid Ali Shah of Awadh. His two brothers have also made a name in this field. One of them, Achhan Maharaj, is the father of renowned dancer Birju Maharaj; and the other, Lachhu Maharaj is a Kathak teacher in Bombay.

Shambhu Maharaj was trained by his father and uncle, and began to perform on the stage at an early age. At the beginning of his career he was patronized by the Maharaj of Raigarh and then by the Nawab of Rampur. Shambhu Maharaj sings while performing to communicate feeling. The words of the song add depth to the projection of moods.

Shambhu Maharaj does not believe that a dancer should be an ascetic, unless he is close to real life, he cannot faithfully portray its finer aspects.

288 SHARATCHANDRA, Chatterjee

Sharatchandra Chatterjee (1876-1938) was brought up and educated at Bhagalpur but had to leave college halfway due to poverty. In 1903 he went to Rangoon as a clerk. On the eve of his departure for Burma, he submitted a story for a competition and it won the first prize. Thereafter, he continued writing stories. In 1931, some of his best known stories were published in some periodicals. As the success of these stories assured a steady income, and as he was not well, he came back to India and settled down in Calcutta to take up writing professionally. Even the works of Bankimchandra Chatterjee and Tagore were not received with so much eagerness and warmth.

Shrikant, *Devdas*, *Viraj Babu*, *Bari Didi*, *Charitraheen* are among his most popular works. His books have been translated into almost all Indian languages, and some foreign languages too.

289 SHASTRI, Lal Bahadur

No leader has grown in stature so markedly and in such a short time as Mr. Shastri. When he was chosen leader of the Congress Parliamentary Party, he was regarded as a good man who was entrusted with power not because he could wield it effectively but because he would not use it to cause anyone any harm.

During the past 20 years the Union Cabinet has never functioned as unitedly as during the 19 months he was Prime Minister. There were occasional disagreements and at times some members sulked briefly but there were no sharp, irrevocable divisions among Cabinet Ministers. He naturally relied more heavily on some ministers holding relatively more important portfolios, but there was never any talk of there being any "inner Cabinet" or of a group of persons who guided and influenced him. Nor did any of his colleagues feel neglected. The day before his death, he had an important meeting with Mr. Kosygin which ended at about 1 a.m. and it was typical of Mr. Shastri that, instead of retiring for the night, he should have collected all senior members of the Indian delegation at that late hour to inform them of the latest developments.

Mr. Shastri was always anxious to carry his colleagues with him and see their viewpoint, but he would not compromise on what he regarded as essentials. In January 1965, of the time of the language riots in Madras, he went a long way in accommodating Mr. C. Subramaniam's predilections, but when he was still dissatisfied and submitted his resignation, Mr. Shastri was in favour of allowing him to leave.

If Mr. Shastri had been alive today, the recent erosion in the party ranks would probably have been on a much smaller scale. He would have been able to persuade a large number of those belonging to dissident or minority groups in the various States to desist from leaving the party. He would have succeeded in this task because he had the capacity to see their point of view and because they had confidence in his sense of justice.

Besides knowing a large number of them, Mr. Shastri was a good judge of men. He did not speak of them bluntly and hesitated to express his doubts but that did not mean that he was taken in by them. As Mr. Nehru's close confidant, he gauged the various State leaders accurately and despite his deep personal devotion to the leader he would not share his blind spots. He was, for example, enamoured neither of Mr. Kairon, nor of Bakshi Ghulam Mohammed nor even of Mr. B. Patnaik. He frequently drew Mr. Nehru's attention to the irregularities in the politics and administration of Punjab and Kashmir and if his advice had been heeded in time, the ruling parties there might have been spared of some of the embarrassments they had to suffer. As Home Minister he often stopped Mr. Nehru from choosing the wrong men for top administrative posts. There were, of course, times when he misjudged individuals. A notable instance of his judgment proving faulty was when he chose Mr. Kairon's successor in Punjab.

When the true account of that period comes to the written it would reveal some interesting facts and cast significant light on the individuals engaged in the great drama. However, it can be stated that having taken the country to war with visible reluctance, Mr. Shastri was not eager to grab the first opportunity for peace that presented itself. Even when things were not going well for India, he was not in hurry to come to terms with the aggressor. Later, at Tashkent, when he realized that the time for peace had come, the same Mr. Shastri accepted the Declaration with magnanimity.

290 SHER-GIL, AMRITA

"I want to express, I want to express, with greens and with reds, the terrific, the terrific human passions."

The words are Vincent Van Gogh's. They might have been Amrita Sher-Gil's. In fact, a year before her death, referring to a painting she had done in Saraya, she wrote to a friend : "I want to bring out the contrast between hot reds and greens one finds in early Rajput mineatures that I love so..I cannot control my appetite for colour, and I wonder if I ever will".

Ranged on the walls were some forty canvases done between 1935-41, covering the short span of her creative life. This was her vision of India—India not that of the travel posters, "Voluptuous, colourful, sunny and superficial." But it was the vision of an India "desolate, yet strangely beautiful —of endless tracks of luminous yellow-grey land, of dark-bodied, sad-faced incredibly thin men and women who move silently looking almost like silhouettes and over which an indefinable melancholy reigns."

As Eric Dickinson remarked at the opening, "Here is gathered no happiness, no laughter, but a brooding melancholy seems to beckon at us as we note those attenuated framers of old and young. Out of their eyes comes too that mute reapproach to the god of seasons and unyielding crops."

"The artist," she said "has every right to reject or accept public estimates of her work. When the public makes a mistake regarding a picture, it is the business of the artist by some gesture to show that the public is un-informed and dull."

Work on the Sher-Gil film commenced in Budapest, when she was born in 1913, in an apartment over-looking the Danube. When on the first day of the shooting we arrived in the street where the house was located, we discovered to our great joy that Bela Bartok, the great composer, had lived in an adjacent house. We used the tablet on Bartok's house to indicate Amrita's place of birth.

Back in Delhi, we resumed shooting at the National Gallery of Modern Art. Luckily for us, Mrs. Indira Sundaram, the sister of Amrita Sher-Gil, who had in her possession some very important paintings, like the *Hill-Men*, *Hill-Women*, *South Indian Villagers Going To Market*, *Brahmchari*, *Red Clay Elephant* and *Banana Sellers*, had just deposited her collection with the National Gallery for safe-keeping. So we had all the important Sher-Gil's in one place.

291 **SINHA, Lord**

Lord Sinha was the first and the last Indian to become a baron under the British. He was an eminent lawyer and first Indian member of the Executive Council in 1909. He was the first Indian to become a Governor ; a member of Privy Council ; member of the House of Lords.

292 **SINHA, Dr. Sachchidananda**

Dr. Sachchidananda Sinha, the first President of the Indian Constitution Assembly, died at the age of 79.

Lawyer and legislator, publicist and politician, and educationist and humanist, Dr. Sachchidananda Sinha, the Grand Old Man of Bihar and one of the best known of India's elder statesmen, passed away at his residence in Patna.

Sachchidananda Sinha was born on November 10, 1871, at Arrah, a small town but the official headquarters of Shahabad in Bihar. His father, Bakhshi Ramyad, was a scholar of Persian and Urdu and an executive and revenue officer who, since retirement practised in the district courts at Banaras. Sinha later acknowledged that he derived from him his love of books as well as of travelling, and from his mother, hospitality and generosity. After receiving his early education at the Arrah Zilla School, he sought admission into T. K. Ghosh's Academy at Patna in 1886. In 1888 he passed the matriculation examination of Calcutta University in the Second Division and in July that year joined the Patna College as an under-graduate.

Young Sinha was even by then something of an omnivorous reader who read a lot of "inspirational as well as informative literature," including the reports of the annual sessions of the Congress which had come out till then. Of his life-long habit of accumulating books there were already signs, for he had come to possess "a fairly decent library for a matriculate." And for a wonder, though only an under-graduate, he managed to make Pandit Madan Mohan Malaviya his guest at Patna, in a little house for which he paid the monthly rent of Rs. 2.

Planning to go abroad he joined the City College, Calcutta, in September, 1889, and carried a vigorous correspondence. On December 26, he left for England for higher studies. He joined the Middle Temple, London, in April 1890 and was called to the Bar in January 25, 1893. Sinha was the first Bihari Hindu of his generation to have crossed the seas. In those days it was an act of courage for, on his return home, he had to face serious opposition from his community. He was, however, undaunted. In fact, he took another bold step as a social reformer when in 1894 he married Srimati Radhika Devi of Lahore who hailed from a different sub-section of the

Kayastha community. Law, journalism and politics simultaneously absorbed Sinha when he returned from England—and in all the three spheres he rose to distinction.

As a lawyer he joined the Calcutta Bar in April, 1893. He shifted to Allahabad in November, 1896, and finally went to Patna, in March, 1916, four years after Bihar became a separate province. He completed fifty years at the Bar, and, according to Dr. Sapru, achieved a single success. As a former Chief Justice of Bihar said, Sinha was one of the few lawyers of his day who were "steeped in literature".

Sinha entered public life quite early. An active Congressman, he was Secretary to the Reception Committee of the 12th session of the Congress held at Patna in 1912, while two years later he went to England as a member of the Congress delegation which waited on the Secretary of State for India in connection with the reorganization of the India office.

As a legislator, Sinha belonged to the Old Guard. He was elected to the Imperial Legislative Council in January 1910, and September, 1919, and to the Indian Legislative Assembly in 1920. A year later he had the distinction of being elected as the first President of the Assembly. He had also a spell of office when he worked as Finance Member of the Government of Bihar from 1921 to 1926 He was, in fact, the first Indian to hold the Finance portfolio. Earlier, he was for a time President of the Bihar Legislative Council, while in 1937 and 1946, respectively on being elected from the Patna University Constituency to the Bihar Legislative Assembly, he was its interim Speaker. His catholicity was well rewarded when he was elected by the Congress Party in Bihar Assembly to the Constituent Assembly—and it was a great day for him when on December, 9 1946, he was honoured as its interim President. As a public man, his greatest contrihution was, however, the emergency of Bihar as a separate province.

Of all Dr. Sinha's activities, the one by which posterity will remember him best is a journalist, though, to him, journalism was more a diversion than an occupation, or more a hobby than a profession. He was one of the pioneers in periodical journalism. He founded at Allahabad in 1900 the modest *Kaystha Samachar* which, three years later, burgeoned into the now famous *Hindustan Review*. He was also the founder of the *Indian People* which was later incorporated into the *Leader*. To few was ever given the distinction of having edited a journal for about half a century. Dr. Sinha's fondness, indeed love, for the *Hindustan Review* which, on its advent was hailed by no less a man than W. T. Stead, was best revealed in the sacrifice he made by spending out of his pocket about Rs. 5,000 annually for about 50 years ! Nobody in Indian journalism was perhaps Dr. Sinha's equal in his enormous capacity to maintain a kind of card index system for ready reference and the assembling of material. One of the best read men in India, his journalistic writings, like his political speeches, were characterized by erudition and mid-Victorian flourishes. Of the creative work that lay to his credit, the most outstanding contribution was his apparaisement of poet Iqbal.

No appreciation of Dr. Sinha would be complete without a reference to his numerous benefactions, the most enduring of which was the Shrimati Radhika Sinha Institute and Sachchidananda Sinha Library which he founded quarter of a century ago in the capital of his home-State. A great lover of books, he was also an assiduous collector of them, as borne out by the 30,000 volumes in his library.

On the personal side, he was one of the most agreeable men of his day. His gift for friendship, his magnificient hospitality, his conversational acumen and wit, and his extremely wide range of contacts made him an institution. Wherever he lived, he spread himself in a baronial style, and his residence, whether at Allahabad where he had lived for long years and which he later annually visited or at Patna where he settled down, vied with the Government House of the State. "Verily", as Mr. Srikrishna Sinha claimed him to be, he was "the Grand Old Man of Bihar". Loved in his province by men of all schools of thought and by none more than by Dr. Rajendra Prasad, Dr. Sinha was held in high esteem all over the country. He could, indeed, have asked for no richer tribute than the one paid in 1947, in the Commemoration Volume presented to him, by some of the foremost men in the country. For, they acclaimed him as one "whose life was a model of method, order and discipline, whose heart flows with the milk of human kindness, who has such an abiding sense of humour, who has truly imbibed the best that is in the cultures of the East and the West." He was, indeed, "one of the most remarkable contemporary personalities in India."

Dr. Sinha's public life comprehended a multiplicity of interests. He presided over various conferences—the Bihar Provincial Conference at Bhagalpur (1909), the All-India Kayastha Conference at Delhi (1929), the All-India Music Conference at Allahabad (1934), and the Hindustan Academy at Allahabad (1936). It was for four successive terms. He was responsible for its remarkable expansion in many directions, and particularly for its progress in higher studies and research. In 1937, Allahabad University on the occasion of its golden jubilee, conferred on him the degree of Doctor of Letters (*honoris causa*). Thrice did he address University convocations—at Lucknow in 1935, at Nagpur in 1937 and at Utkal in 1944.

293 SIRCAR, Sir N.N.

Nripendra Nath Sircar was born in 1871 and educated at Presidency College, Calcutta and Lincoln's Inn. He took his M.A. degree in Chemistry after having secured honours in 3 subjects in his B.A. examination. He practised as a Pleader at Bhagalpore, in Bihar, since 1897. He was a member of the Subordinate Judicial Service from 1902 to 1905. He was declared as the first Honours man in Bar Final Michaelmas term in 1907. He served as Advocate-General of Bengal from 1929 to 1934 and was then appointed Law Member of the Government of India, which office he held till 1934. He was a delegate to the Third Round Table Conference and the joint Select Committee of Parlaiament.

Sir N.N. Sircar was the Joint author of "Treatise on the Indian Companies Act" and author of "Treatise on Law of Arbitration" (based on his Tagore Law Lectures, 1941).

He is survived by his widow and eight sons.

Sir N.N. Sircar's charities were extensive.

"The death of Sir N.N. Sircar is an irreparable loss to the whole of India," said Late Dr. Shyama Prasad Mookerjee, former President, All-India Hindu Mahasabha, in an interview to the Associated Press.

Dr. Mookerjee added : Though the late Sir N.N. Sircar did not belong to any political organisation as such, he was a great fighter for the cause of Indian nationalism and particularly for upholding the legitimate political rights of the Hindus. His almost single-handed fight against the Communal Award will remain as an inspiring chapter in the history of Indian National Movement.

294 **SIROMONI, Raghunath**

Raghunath Siromony was a famous logician of Banaras in the 17th century. He was the author of *Didhiti*.

295 **SOMESAVARA**

Somesavara, who lived in the 12th century A.D., was an exponent of Indian dancing and music.

296 **SUBRAMANYAN, Chandra Shekhar**

Mr. C.S. Subramanyan is one of the world's leading authorities on astrophysics. He is Professor of Astro-Physics at Chicago University.

297 **SULAIMAN, Sir Shah Muhammad**

Shah Sulaiman was born in 1886. He belonged to a family of lawyers and scientists. His father, Sheikh Muhammad Usman, was a leading lawyer of Jaunpur. As a young man, Sulaiman took a keen interest in his studies. He passed B.A. in 1906, securing the much-coveted First Class-First in the university. He bagged several medals.

Shah Sulaiman was selected by the Government for higher studies in England. He set out for Cambridge and won Mathematical and Law Tripos in 1909 and 1910 respectively. However, he failed to get through the I.C.S. Examination. His failure was a blessing in disguise. He was called to the Bar and awarded LL. D. by the University of Dublin. He achieved brilliant success in law in the Allahabad High Court.

Sir Shah was offered a seat on the bench at the age of thirty-four. He acted as Chief Justice at the age of forty-three. At the age of forty-six he became the permanent Chief Justice of Allahabad High Court. Five years later he was promoted to the Federal Court. Thus he held a unique record in the British Commonwealth.

Apart from his judicial activities Sir Shah has made great strides in mathematical researches. He has proved Newton's Law of Gravitation to be inexact. Sir Shah has pointed out that there is no reason why the velocity of the Law of Gravitation should be inexact. Sir Shah boldly predicted before the solar eclipse of June 19, 1936 that Einstein's calculations were inexact. The Government of India financed an expedition to Japan for observation of the eclipse. It confirmed Sir Shah's prediction.

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SURENDRA

It is very rare that education, culture, talents and personality combine in one person—but they were all in Surendra, B.A.,LL.B., one of the most modest of our screen artistes. It is no wonder that Surendra has won the hearts of millions of cinegoers in India and abroad by his melodious voice and charming personality. In fact, he today—ranks as one of the most leading and most popular male artistes of our screen.

In spite of the glamour and fame that have gathered around his name, this artiste was unassuming by nature and unlike several other accomplished young men, he too, had never an ambition for a screen career.

After having passed the Law examination from the

Punjab University in the year 1935, when Surendra was making all arrangements to join the Bar and to settle down as an Advocate, the late Lala Alopi Parshad, who was a leading distributor of Delhi, spotted him and induced him to join the films. Thus, Surendra made his entry into the Sagar in 1935 and his first picture was "Deccan Queen".

Then followed his dozen others, but it was in "Gramophone Singer" that Surendra was at his best. At the time of the release of this picture, Surendra paid a visit to his province last in the year 1938 and was warmly welcomed by the people. At Lahore, I quite well remember, he was presented with many addresses and gifts, including one from the Punjab Premier Late Sir Sikandar.

It was primarily as a singer that the public of Lahore and later the music-lovers of Bombay came to know Surendra and it is a 'singer that they still love him, even though his success as a dramatic and emotional actor has been unquestionable.

After the close-down of the Sagar, he joined the National Studios, in the year 1940. "Woman" was his best picture with them.

It must be admitted that Surendra was gifted with the most suave and winsome personality. His habits were regular and he kept himself fit by exercise, playing tennis and boxing and occasionally went out shooting. He was a non smoker and a teetotaler.

He had the largest fan-mail, especially of females. At his residence "Rockside" situated at Bombay's most decent locality in Malabar Hill, he had quite a large number of books on Politics and perhaps, is one of the few Indian Stars, who kept in touch with general affairs.

He intended to marry but is against marrying any actresses. He was very much interested in palmistry and never signed any essential things on the "2" because he thought it to be a bad omen.

Above all, Surendra was not the least proud and was refreshingly free from any suggestion of snobbery or sophistication.

299 SWAMI VIVEKANANDA

Swami Vivekananda was born in Calcutta on January 9, 1862. His original name was Narendranath Dutt. His mother was the constant inspiration of his life and works. He graduated from the Christian College, Calcutta, and he drank deeply at the fountains of Christianity. Herbert Spencer also influenced him profoundly.

Vivekananda was not merely a bookworm. He could box, swim and row. Also, he had a passion for horses. He was fond of fashionable life. Among the youths he set the fashion. He possessed the ear of a musician and his voice charmed the listeners. It was his musical powers that first bound him to his master Paramhamsa Ramkrishna.

Romain Rolland called him a "young artist prince of the Renaissance" His life was a see-saw between renunciation and material aggrandisement. His verdict on life is as follows:—

"More and more the true greatness seems to me to be that of the worm doing its duty silently from moment to moment and hour to hour."

In spite of his philosophical outlook, Swami Vivekananda was a man of clamorous energy. Ramkrishna died on August 15, 1886, and bequeathed his task to Vivekananda. For six years he wandered in preparation for the work. He hid himself completely for austerities.

"I am going away", he said, "and I shall never come back till I can burst on society like a dog."

He appeared again in public at Madras in 1892. He went to America and delivered his message to the people there. He died on July 4, 1902. "I accept" he said, "all religions that were in the past and worship with them all."

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300 **TAGORE, Abanindra Nath**

An Indian artist of great talent, belonging to the family of Dr. Rabindranath Tagore.

301 **TAGORE, Dr. Rabindranath**

Dr. Rabindranath Tagore (1860-1941) was the first Indian to win a Nobel Prize for literature in 1913. He is the greatest modern Indian poet, a dramatist, story-writer, great educationist, patriot, philosopher, thinker and humanist. He founded the International University at Shantiniketan in West Bengal. He is the author of such books as "Gitanjali", "Gora" "Post Office", "Sadhana", "Home and the World". His centenary was celebrated all over the world in 1961.

302 **TAGORE, SHARMILA**

Sharmila Tagore, glamour girl of the Indian screen, is keen to play roles that are real and natural.

In an exclusive interview with me, she said : "Anything that would recreate on the screen, something convincing, dignified and be an asset to womanhood would do well for me."

But she hastened to add that she was "not averse to portraying glamour roles. I will continue to play such roles provided they portray real human characters."

"These films", Sharmila said, "have a complex character away from common conversations. My mettle as an artiste comes under severe tests. But I am happy to face such challenges".

She has strong views on the popular misconception that glamour can only be measured by statistics like 36-24-36, and that sex-appeal lies in undress only.

"The secret of sex appeal," she said, "lies less in what meets a person's eye than in what captures his imagination. Suggestion is more powerful than overt sexuality."

Sharmila made her film debut in 1958 as the demure, girl-bride opposite Soumitra Chaterjee in Satyajeet Ray's APUR SANSAR. She was then 13. The role made her a star overnight.

When she joined the Hindi screen in Bombay after working in a couple of Bengali films, including DEVI, she was established as an actress who could rise to great heights.

But in Bombay, with the help of "daring undress" and other beauty gimmicks, a halo of the glamorous star was created. "I was happy that I had moved towards versatility," she said.

Sharmila blamed Indian movie-makers and writers, who are still groping in the dark unable to conceive good, responsible and dramatic roles.

"For them, the glamour girl is still a rich man's daughter, ready to change her dress from one daring bikini to short shorts at the drop of a hat."

Sharmila has so far acted in more than three dozen films.

The actor with whom Sharmila likes to work most is Soumitra Chatterjee, who "is dedicated, good and not a practical person like me".

In real life she is Ayesha Sultana, wife of the Nawab of Pataudi, India's cricket captain.

Referring to her interest in cricket, she said : "I have always been an ardent fan of this game. I love cricket. I shall always continue to follow the game with keenness."

She also likes pop music.

303 **TANDON, Parshotamdas**

Mr. Parshotamdas Tandon was a great advocate of Hindi and cow protection. He was President of the Indian National Congress in 1950-51 and he was mainly responsible for the acceptance of Hindi as the national language. He was a speaker of the U. P. Legislative Assembly 1949-50 and a member of the Indian Constituent Assembly and the Indian Parliament. He started his political career in 1910 when he gave up his practice as a lawyer and took part in all non-co-operation movement. He was awarded Bharat Ratna in 1961.

304 **TARA SINGH, Master**

Master Tara Singh was the most famous Sikh leader who played a great part in the political life of India. Under the British he was regarded as the equal of Mahatma Gandhi and M.A. Jinnah as the leader of an important community.

305 **TATA, Jamshed**

Jamshed Tata is the founder of the great industrial empire in India—Tata Iron and Steel Works at Jamshedpur in West Bengal. It is one of the biggest iron and steel factories in Asia. He was a great Parsi philanthropist and the House of Tatas has many charitable and educational institutions to its credit.

Jamshedji Nusserwanji Tata was the founder of India's greatest industrial organisation. The year that saw the death of Maharaja Ranjit Singh also saw the birth of the Steelman Tata, because both the historic events occurred in 1839.

The Parsis followed the highroad to Bombay as the Scots followed the broadway to London The father of Tata was one of the fortune-finders. He threw out the trade tentacles to East and West. The English education acted like new and heavy wine into the receptive minds of the youth. Experience fell richly to Young Tata. He was born with a golden spoon in his mouth, because his father had enriched himself by money made in military contracts. Luckily he was immersed in the greatest boom of all times. It was a hectic flow of money that poured into Bombay from the American Civil War.

After the death of his father, Young Tata made a brilliant progress in the cotton textile industry. He put down his mill in the centre of the cotton-growing lands and catered for the market in India. His ambition was that his Empress Mills at Nagpur should pay a hundred per cent. In 1920, these mills were paying 360 per cent.

Jamsetji knew how to spend money. Money for him was not an end in itself. He loved travel. He was a splendid spender. Also he loved the pleasures of the table, but he was not addicted to drink.

Tata's greatest work was the organization of his Steel Works at Jamshedpur. It was completed after his death by his son Sir Dorab Tata. The Bombay Electric Supply Co., is his another notable achievement. The Indian Institute of Science at Bangalore, the foremost in the East, also owes its origin to him. The Steel King of India died in 1904.

306 TATYA TOPE

These are extracts from an article by S.B. Hardiker in the *Hindustan Times* dated March 30, 1958 :—

Current history believes that Tatya Tope, the great hero of 1857, was hanged at Shivpuri on April 18, 1859. The contemporary Government records give full support to the belief. But during the last few months some important historical material has come to light which compels us to revise our opinion about his death. It may now be asserted that not Tatya Tope but somebody else was hanged at Shivpuri.

First I should like to throw light on the Tope family's belief about his death, for their version led me to examine the whole question afresh. At Bramhavarta (Bithur), centre of the revolutionary activities of 1857, live Narayan Laxman Tope and Ganga Bai, the nephew and niece of Tatya Tope. I had several talks and discussions with them about their uncle's death.

The person who was hanged at Shivpuri in April 1859 was not Tatya Tope, they told me. After the defeat of Nana Saheb's army at Kanpur, the Tope family was captured at Bhind and interned in the fort of Gwalior. They were released on August 27, 1859. Pandurangrao, Tatya's father, returned to Brahmavart with the rest of the family. On his arrival he found no trace of their home but a heap of ashes. The English had destroyed it, and the atrocities committed by them at Bramhavarta had so terrified its inhabitants that few of them dared to speak to the family. Old Pandurangrao found himself friendless with no place to live in and no means of subsistence.

At this critical moment Tatya came to Bramhavart in the guise of a *bairagi*, gave his father some money and disappeared. With this money Pandurangrao built a make-shift house for his family, and from time to time Tatya visited them with money.

Tatya's father and mother died at Kashi in 1862. Tatya was present by their death-beds disguised as a sanyasi, when Durga Bai, Tatya's cousin, married into the Khurdeker family of Kashi in 1861. Tatya was present and gave money for the wedding expenses.

Now, according to the current belief, Tatya was hanged on April 18, 1859, and the question was asked by a responsible British officer two and a half years after the supposed death of Tatya. Is this not significant ? It clearly shows that even the Government had some doubts about the identity of the person hanged at Shivpuri.

The reply that Ramkrishna gave is significant. The straight answer to this question would have been : "You hanged him two and a half years ago. Why do you ask me this impossible question ?'' But his real reply was : "I do not know where he is. Since he left us we have not met nor ever heard of his whereabouts".

Ramkrishna was released with the rest of the Tope family in August, 1859, four months 11 days after the date on which Tatya is said to have been hanged, and he lived at Bramhavart for over two years after his release. If Tatya had been hanged, the Tope family would not have remained long in dark about his fate. This proves beyond doubt that they never believed in the story of Tatya's hanging.

There is yet another important fact which lends support to the rejection of this long-accepted "fact". In 1863-64, the Government of the North-West Frontier Province, which consisted of the greater part of the present Uttar Pradesh, issued a list of wanted persons with their identification marks.

The list contained the names of 12 persons, including Nana Saheb Peshwa, Bala Saheb, Rao Saheb and Azimullah Khan. It is not strange that after more than three years of Tatya's reported death on the gallows, the Government of the province which had been the centre of his activities thought it necessary to issue a list of wanted "rebels" with Tatya's name in it.

The thrilling drama of the capture and trial of Tatya is also not without significance. Kay and Malleson are fairly dependable historians. They have given not only a vivid picture of the events which ultimately resulted in dragging the alleged Tatya to the gallows, but they have also thrown light on the working of "the clear and acute intellect" of Sir Robert Napier, who succeeded Sir Hugh Rose in the command of the Central Indian field forces.

307 THAKKAR, Sri Amritalal Vithaldas

"My duty is only to serve". This motto cannot be applied to any living person more appropriately than to Sri Amritalal Vithaldas Thakkar who is more familiarly known as "Thakkar Bapa".

Bapa was just younger in age than Bapu as he was only just next to him in the service of the downtrodden. Born in the same year and hailing from the same province, both these personalities have befriended the helpless and the down-trodden as non else have done at a time when social service was not in the forefront as it is today. Born on 29th day of November, 1869, he matriculated in the year 1886, enterd the Engineering College wherefrom he graduated in the year 1891. For just 22 years from 1891 to 1913 he served as an engineer in various native States, Uganda in Africa and in Bombay Corporation drawing a salary of Rs. 1,200/-a month. During this period he lost his first wife. In 1906 he married again in a short time lost her also. Having got dejected with married life, the inner urge of service impelled him to take more interest in social work. He got into touch with pioneers in social work as Sri V. R. Sindhe, Sri Devadhar, Sri Tata and Sri T. K. Karve, under whom he had his apprenticeship. Only finally in the year 1913, when he lost his father also, did he plunge into this work whole-heartedly leaving everything else.

On the 6th February 1914 he enrolled himself as a life-member of the Servants of India Society under the leadership of the late Revered Gopalakrishna Gokhale. Ever since, he had been devoting himself to the service of the country and more so to the helpless, famine-stricken and the down-trodden. Till his death in his eightieth year he was active as a young man of 30. He would walk miles, travel in buses any distance without much trouble. His enthusiasm will easily put to shame any ordinary young man of the present day.

Inside such simple cloak and habits he had a culture of the highest type. Never have I seen him get angry or perturbed even in the worst of circumstances. He would never utter any harsh word to anybody. His behavior left nothing to be desired. His regard for women and love for children can only be compared to that of his Guru, Gandhiji. His knowledge of our people was as great as his culture, and as vast as his love for the down-trodden. He is a very good statistician. He could give figures regarding anything connected with the poor, be they Harijans, aboriginals, backward communities, or others. He was so thorough about this population, their customs and manners, their mode of life and the work that

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is carried on amongst them, be they in the Himalayas in the North or Nilgiris in the South. His grasp over the problem was also so great that it is well-nigh impossible to controvert him on facts.

Thakkar Bapa had been working for the last 36 years for the elevation of the poor, homeless, down-trodden, untouchable and uncared for people of our own country.

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THYAGARAJA

The century between the fifties of the 18th and 19th centuries was the golden age of music in India as in Europe. It was the age of Wagner, Mozart, Beethoven, Chopin and several others. During the same period, in distant South India, Thyagaraja. Dikshitar and Shyama Sastry laid the foundations of the Karnataka music of today.

Religion has through the ages served as a fountain-head of inspiration for some of the greatest works of Art. In India, particularly, music and poetry have ever been the vehicle of the mystic and the saint. True to tradition, the greatest composer of Karnataka music was a great saint.

Thyagaraja was born in an age and a country of rigid monism ; his life in its later phases was one of reaction against increasing formalism, an ascertainment of the yearnings of the heart as against the intellectualism of *Advaita*. Time and again the mystical religion of Love, known as *bhakti marga*, makes its appearance at a certain level of spiritual culture, and creeds and beliefs are powerless to kill it. In Northern India, a long line of saints from Ramananda to Kabir followed this mysticul religion of Love. In the South, three centuries after Kabir, the *bhakti marga* was expounded by Thyagaraja. His songs mirror his inner life even as Kabir's do. His spiritual adoration found its artistic expression in the words of his music. Music and religion were woven together in the fabric of his life.

Thyagaraja was born in the 18th century at Tiruvalur, a small town on the bank of the Cauveri in the heart of Tamilnad. A child of Telugu parents, his years were influenced by the sacred monologues of Rama-brahmam, his father, a scholar and a devout and simple *bhagavathar*. His grandfather, Giriraj Kavi, was a poet of renown. Thyagaraja's first school was a village institution ; later, his parents moved to Tiruvayar where he joined a college founded in the 16th century by one of the Nayak rulers of Tanjore.

At about the time Thyagaraja had finished his course at the college, the palace musician, Sonti Venkataramayya, took a liking to him and accepted him as his pupil. Legend has it, however, that Saint Narada himself taught the young Thyagaraja and gave him a well-known treatise on music, *Svararnava*.

The age of Thyagaraja was the age of dissensions everywhere. Along the very Cauveri river that flowed through his native town, Haider was gaining supremacy in Mysore and riding South Indian kingdoms. The East India Company was gaining in influence and the last Maratha rulers of the Tamil country were being subjected to serve in their struggles with Mysore and Arcot.

The fall of Seringapatnam in 1799 and the death of Tippu Sultan wrought many a change in the Karnatak. The reins of power fell into the hands of the East India Company. The then Maratha ruler of Tanjore, Sarabhoji, became a vassal of the Company. But battles and thrones meant little to the composer who spent his days singing to his beloved Rama.

For position and riches Thyagaraja had a contempt. When Sarabhoji requested him to sing a song in his honour, he retorted : "I sing only about God." When Swati Tirunal, the composer-king of Travancore, offered him the status of a court musician, he declined, preferring the humble life of a devotee.

309 TILAK, Bal Ganga Dhar

Bal Ganga Dhar Tilak is looked upon as the father of

Indian revolution. A Brahmin by caste, he was born on the Konkan Coast in 1856. His clan has been the *de facto* rulers of the Maharattas.

He started his career as a professor of mathematics in the New English School at Poona. Then he became the founder of the two English journals—the *Maharatta* in English and the *Kesari* in Marathi. Through the media of these papers, he spread the leaven of his ideas.

The Congress took its birth when Tilak was twenty-nine years old. But it was not before the fifth session that did Tilak care to attend it. All this time he was ploughing a lonely furrow in politics. In the fifth session he put his ideas before the nation. He demanded that the attitude of mendicancy should be abandoned.

"We should give up the habit of begging favours from the British." He was the first leader who drove the Congress into entrenched opposition of the established government. His war-cry was "Freedom is my birth right and I shall have it." It awoke an emotional echo throughout India. It brought him an unquustioned following. He had all the gifts which he has bequeathed to Gandhiji.

The nineties were the years of draught and famine. Tilak was untiring and selfless in efforts. But the Government failed to relieve the untold suffering. Then there came the plague. Tilak worked with great energy for the people. But he was thoroughly dissatisfied with the efforts of the Government. He was utterly sincere in his hatred of British Government; but this hatred fathered terrorism which took decades to wipe out of India.

In 1920 Tilak handed ovver the reins of Congress to Gandhi. Augusl, 1, 1920 is an historic day. Gandhiji launched his Satyagraha on that day at Amritsar. It was also the day when Tilak died at Bombas.

This Marhatta Brahmin of intrepid sincerity was a consummate scholar to the core of his being and a selfless soldier to the tip of his fingers. Having a practicable vision of Swaraj, he scorned minor tinkerings of constitutional reforms.

He had, unlike Gandhi, little faith in the benevolence of the British rulers and was ever suspicious of their motives and movements. His political insight was keen and penetrating. It was impossible to bamboozle and befool him even for the best brains among the British diplomats. Naturally, therefore, this war-like scholar of soldierly desperation was the first Indian Leader to demonstrate in his career the indispensable need of suffering and self-sacrifice at the altar of national liberty.

He was sent more than once behind the prison bars and came out every time with fresh vigour and cleaner outlook. Outside the prison walls he fought with the forces of evil with the dash of a desperate soldier and inside them he thought and wrote with the contemplative insight of a critical scholar. He presented in his method composition a wonderful and hitherto unsurpassed synthesis of a Brahmin and a Kshatriya.

As a Brahmin he considered and concluded : "Swaraj is my birth right" and as a Kshatriya, he fearlessly declared, 'I will have it'. Because of these rare qualities of the head and the heart, Lokmanya Tilak was easily the first Indian patriot who became the idol of intelligent India and the dynamic galvaniser of her dormant masses. His was the first name that reverberated through rural India and ignorant village folks began to ask in "Who is Tilak Maharaj ?"

The story of his sufferings was told by more enlightened people of the urban areas and the tillers of the soil in romote parts of this vast country shed sympathetic tears of sorrow. That marked and indicated unmistakably the day-dawn of national consciousness among the Indian masses. For why should the heart of a Bengali ryot flutter in sympathy with the incarceration of a Marhatta Brahman ? Surely there was a bondage underlying unity of cultural kinship and a community of national outlook and aspirations. The Lokmanya was thus the first man of the masses who spoke to the people at large of India not in their different languages but in the single language of action. Besides, he commanded the confidence of his intelligent adherents by his shrewed sense of logicality.

Mysticism had little part to play in his politics and he made no fetish of this or that creed. His was not a credal mind. He had a scientific conception of non-violence grounded on the well-reasoned tenets of the Gita-Dharam-Shastra. He held that ethics has a prominent part to play in politics, but in his public utterances and movements he thought it useless to dabble in high spirituality. He believed in proper, ethical dozes. He was only a step ahead of his followers and never admonished his people from the hill-top.

Left to himself he was spiritually as great as the ideal man of Lord Krishna, the Karamayogi, the selfless actor on the stage of life. For who else could leave a dying son to keen up a public engagement ? He had an implicit faith in providential dispensations of things. For who else could proclaim with such intrepid candour the spirit which the following lines reveal :—

"There are high powers that rule the destiny of men and things and it may be that the cause I represent will prosper more by my suffering than by my remaining free."

310 TIPPU SULTAN

Tippu Sultan has been aptly known as the Tiger of Mysore. Courageously he fought against heavy odds. The greatest ambition of his life was to drive the British off the Indian soil. For that one ideal he sacrificed his life and kingdom..

Born in 1753, Tippu Sultan succeeded his father at the close of 1782. The Second Carnatic War was in progress and Tippu was a lad of thirty. But he had already enjoyed a considerable experience of war under his father. He was fond of swift movement and unexpected attack in the battle. He was always in the saddle, almost a duplicate of Napoleon, for whom he had great admiration. A contact was established between Napoleon and Tippu Sultan. When Napoleon reached Egypt, it was indeed in response to Tippu Sultan. Tippu himself is acknowledged as the Napoleon of India.

Tippu fought many sanguinary battles with the British. He sent an embassy to Paris for French help. The Frenchmen in his service formed the Revolutionary Club—the first of its kind in India. Tippu himself patronized it. The French revolutionaries called him Citoyen Sipou. He was in regular touch with Pondicherry, the French India. He sent a mission to Mauritius seeking French recruits. The Governor of Mauritius invited Frenchmen to join Tippu for driving the British out of India. The Mauritius Proclamation and Napoleon's invasion of Egypt unnerved the British.

The British despatched an ultimatum to Tippu and launched a causeless war in which Tippu died sword in hand on May 2, 1799. He was out-manoeuvred by the British in his struggle for Indian independence.

311 TODAR MAL

Todar Mal was a Revenue Minister of Sher Shah Suri and Akbar. He is famous for his revenue system. He was a great soldier and statesman. He was one of the great generals of Akbar. He was one of the nine gems of Akbar's Court.

312 TORU DUTT

Tarulatta Datta, or as she is more commonly called, Toru Dutt, was the youngest child of Babu Govind Chunder Dutt, a Bengali gentleman of good family, high character, and considerable attainments, who was distinguished among his countrymen by his broad-minded views on social questions, and by his clear and vigorous intellect. He was a Christian, and was well-known and respected in Calcutta, where he filled the position of a magistrate. In Calcutta, Toru Dutt was born in 1856, and, with the exception of one year spent by the family in Bombay, it was in Calcutta that her early life was passed.

From the childhood she enjoyed educational advantages such as were very unusual in the case of Bengali girls ; her father took great pains to instruct her himself, and she and her sister Aru, who was two years older than she was, both shared the English lesson given to her brother Abjie by Babu Shib Chunder Banerji, for whom she always entertained a grateful affection, and who seems to have been the first person to instil into her mind a love for the study of English literature, together with the thoroughness of application so remarkable in her subsequent studies. The stern, grand poetry of Milton is hardly what one would expect to find as the chosen study of young Indian girls, yet these two sisters knew large portions of "Paradise Lost" by heart, and apparently more than most English girls of the same age. In 1869, Babu Govind Dutt determined to take his two daughters to Europe and to give them the best education he could. His only boy had died a short time previously, and he felt that the hopes of his life now depended on his girls.

313 TRIPATHI, Bhushan

Bhushan Tripathi (1613-?) is known as Tripathi of Kanpur District. He became famous because of his association with Shivaji. He has written marvellous songs of chivalry in praise of Shivaji. His poetry shows importance of sound over sense.

314 TRIPATHI, Chintamani

Chintamani Tripathi, son of Ratnakar Tripathi, of the 17th century, is the author of *Kavikul Kalpataru*, an epoch-making work. He found wealth and honour in the court of Emperor Shah Jahan.

315 **TRIPATHI,Mati Ram**

Mati Ram Tripathi, of 17th century, is considered the master of the Hindi language. He was the brother of Bhushan Tripathi.

316 **TRIPATHI, Ratnakar.**

Ratnakar Tripathi who lived at Kanpur in the 17th century was the father of four sons—Chintamani, Bhushan, Mati Ram and Jatashanker—who distinguished themselves in art and literature under Shivaji.

317 **TUGHLAK, Freoze**

Feroze Tughlak (1351-1388 A.D.) was a great king of the Tughlak Dynasty. He was born of a Rajput mother, Naila, the princess of Abhor. He was an orthodox Muslim. He accepted kingship only when he was pressed hard by the nobles. He was a pious and benevolent ruler. He did much public good. He abolished many taxes. He built canals and tanks. He set up hospitals, colleges, marriage and employment bureaus. He started postal system and abolished cruel punishments. He built a hundred bridges across the rivers.

318 **TULSIDAS**

Tulsidas was born in 1532 under the shadows of an unlucky star. He was deserted by his parents and picked up by a wandering Sadhu. Tulsi Das grew up and was married. He was very much devoted to his wife Ratnvali. But his wife soon abandoned him and requested him to devote his time to God and prayers.

Tulsi Das wandered from place to place. At the age of forty-three he started writing the Ramayana. He started preaching the name of God but he was hounded out by fanatics and at last settled down at Benares. In his old age he was attacked by plague but he recovered. However, he died shortly after in the year 1623.

Kavitavali is his another great work dealing with the life of Sri Ram Chandra. It is full of stirring adventures and emphasizes the heroic side of Rama. The Gitavali describes the early childhood of Rama and his baby brothers. About peace, he writes as follows .—

"The adornment of night is the moon,
The adornment of the day is the sun.
The adornment of the servant of the Lord is faith
And the adornment of Faith is Perfect Knowledge.

The adornment of Meditation is total self-surrender to the Lord
And the adornment of self-surrender is pure and spotless peace."

U

319 **UDAY SHANKAR**

Uday Shanker is the famous Indian dancer of international fame. He has given dance performances in Europe and America and thrilled the millions. He founded a school of dancing at Almora but it was a failure.

320 **UPADHAYA, Ayodya Singh**

(1865-1947). He was a famous Hindi poet and is famous for such books as "Priya Pravas", "Bol Chal", etc.

V

321 **VALMIKI**

Valmiki is the famous ancient sinner-turned-saint and poet of Sanskrit, famous for his epic *The Ramayana.*

322 **VARDHAN, Harsha**

Harsha Vardhana (606-647 A.D.) was the last great Hindu King of India. Hieun Tsang, the Chinese pilgrim, visited his kingdom and wrote an account thereof. Bana Bhatt, the Sanskrit poet, also lived in his times and wrote about them. The Nalanda University flourished in his time.

323 **VARMAN, Ishwar**

Ishwar Varman (6th century A.D.) became a king when the Gupta Dynasty disintegrated. He conquered Bengal and adopted the title of Emperor.

324 **VARMAN, Kirti**

Kirti Varman (1065-1100 A.D.) was a great king and a a patron of learning and art. An inscription on Khajuraho relates his conquests. He built the Kirti Sagar lake which still exists. Krishna Misra, the author of Probodh Chandrodaya, flourished during his time.

325 **VARMAN, Mahendra**

Mahendra Varman (600-625 A.D.) was a great king of Southern India. He waged successful wars against Chalukyas. He patronized art and learning.

326

VED PRAKASH

If India could emerge as the top wrestling nation in the Commonwealth in the ninth 'Friendly Games' at Edinburgh, it was principally due to the superlative performances in the lighter weights by two Delhi school boys—Ved Prakash Sharma, now acclaimed as a "wonder boy", and 18-year-old Olympian Sudesh Kumar. Of these two, the achievement of Ved Prakash, whose age still remains a mystery especially after his mother's statement that his son will be 16 on 19th August, is more meritorious. A pre-Games squabble over his age nearly ruled him out of the contest.

Whether he was the youngest competitor to participate in the wrestling events at the Commonwealth Games or not, Ved's gold medal-winning performance in his maiden appearance in international competition is indeed praiseworthy. Undeterred by the controversy over his age, he went on to claim the first gold medal for India in grand style.

Now nicknamed 'mighty atom', 'mighty midget', 'wrestling jewel' and 'child prodigy' by scribes, Ved's elevation to the pinnacle in the light fly-weight class (48 kg.) is a tale of sustained and dedicated training for nearly eight years.

Born in a poor family in the Walled City, Ved, the only son in the family of parents and two daughters was a frail and weak child when his father, Pandit Lahori Lal Sharma, entrusted him to the charge of Guru Hanuman of a local 'akhara'. Under the tutelage of the 'Guruji, who has moulded many wrestlers like Bishamber and Sudesh Kumar into international fame, Ved blossomed into a neat, precise and progressive grappler.

He first caught the eye in 1967 when he was adjudged the Delhi State champion in the light fly-weight class. That marked the beginning of an illustrious career, and he proved peerless in this class in Delhi for the last four years consecutively. Runner-up in the All-India School Games held at Lucknow in 1969, he attained national fame when he annexed the 41-kg class championship in the National Wrestling Champion held at Cuttack early this year.

A tenth-class student of the Birla School, where Sudesh Kumar also studies, Ved, who has been awarded special scholarship for his grappling prowess by the Delhi Administration, hopes to study mathematics in college.

327 VIDYA SAGAR, Ishwar Chandra

Ishwar Chandra Vidya Sagar (1820-1898) was the son of Thakur Das Vandopadhyaya. At 21, he got the title of Vidyasagar because of his profound knowledge. He is considered the Father of Bengali Prose. In 1857, he helped pass an Act which legalized widow marriages. He wrote many books and edited many journals. He was responsible for setting up of hundreds of schools.

328 VIKRAMADITYA, Chandra Gupta II

Chandra Gupta II Vikramaditya (380-414 A.D.) was the greatest Hindu king of India. He dismissed Sakas from Ujjain. This brought his boundaries to the Arabian Sea. This opened trade routes to Europe. He was a great administrator. He was a great patron of art and literature. Kalidasa flourished in his times.

329 VINOBA BHAVE, Acharya

Vinoba Bhave, the staunchest disciple of Mahatma Gandhi & Gandhism, is leader the of the Bhoodan Movement in India. He has travelled the whole country begging for land for the poor. Sarvodaya or welfare of all is his great ideal. He has collected over six million acres of land. A thousand villages he has received as Gramdan. These are distributed to the landless agriculturists. He was awarded Magsaysay Award by the Philippines Government for community work in 1959.

It is admirable that at 75 Acharya Bhave has not lost any of his zeal. Living virtually on dahi, he has walked tens of thousands of miles "receiving" land and villages : it never occurred to him that taking advantage of his philosophical attitude, the donors, or at any rate most of them, were playing a fraud on him.

Born in a Saraswat Brahmin family in Colaba district of Maharashtra, he inherited religious fervour and patriotism. At school in Baroda the long-haired boy was looked upon with awe because of his serious mien : he had already taken the vow of celibacy. He gave up college studies to become a sadhu. The turning point came when he heard Gandhi speak at Banaras University. He was invited to Sabarmati for a short stay ; he stayed on. He organized the Sewagram Ashram later. He participated in the Flag satyagraha in 1923, the Vaikom temple satyagraha in Kerala the next year, and the Civil Disobedience Movement. But it was in 1940 that he became known to the whole country, when the Mahatma chose him as the first to offer individual satyagraha, preceding Jawaharlal Nehru. After Gandhi, Vinoba has consciously tried to take the Gandhian approach forward, but without success.

330

M. VISVESVARAYYA

Dr. Mokshagundam Visvesvarayya who died at the age of hundred years, was the Maker of Modern Mysore. His services to the nation stand in a unique category. He was an engineer, industrialist and statesman. He is regarded as the Father of Planned Development in India.

Dr. Visvesvarayya was born in Chikballapur on September, 15, 1861, and was educated at the Central College, Bangalore, and the Engineering College, Poona.

After retirement, he served for seven years as Chairman of the Board of Management of the Mysore Iron and Steel Works and salvaged it from the hard times it was wallowing in. He also founded the Sri Jaya Chamarajendra Occupational Institute, described by the Radhakrishnan Commission as one of the best in India.

In 1921, he was appointed by the Bombay Government Chairman of the Committee on Technical and Industrial Education. He served as a member of the Black Bay Inquiry Committee and presided over one of its sittings held in the House of Lords.

Dr. Visvesvarayya is known for his slogan "produce or perish". For a number of years he was the Founder-President of the All-India Manufacturers' Association.

In recognition of his manifold services to the nation in varied spheres, he was awarded the Bharat Ratna in 1955.

331 **VIVEKANANDA, Swami**

India celebrated the centenary of Swami Vivekananda in January 1963. He was born on January 17, 1863. He played a great role in the renaissance movement in India. Like a prophet he predicted as early as 1898: "If and when the British leave India, there is every possibility of China's invading India".

This warning was uttered in Annisquam and noted by Sister Christine in her "Reminiscences" and later recorded in Marie Louise Burke's *Swami Vivekananda in America: New Discoveries* (page 26).

To fight against enemies—be they of any nature—one must have strength of mind. A fearless mind can conquer the world. With self-confidence and fearlessness, a person can shake the world.

As recorded by Jawaharlal Nehru, "Vivekananda spoke of many things but the one constant refrain of his speech and writing was *abhay*—be fearless, be strong" (*Discovery af India*) (page 358). Says Vivekananda, "Above all be strong, be manly! I have respect even for one who is wicked, so long as he is manly and strong, for his strength will make him some day give up his wickedness or even give up all work for selfish ends, and will then eventually bring him into the Truth."

Romain Rolland has given perhaps the most significant analysis of the Swami's life in the brief description : "He was energy personified, and *action* was his message to men." (*The Life of Vivekananda*, P. 4)

In her great book *The Master as I Saw Him*, regarded by Sri Aurobindo as "the best study of Vivekananda," Sister Nivedita says : "Throughout those years in which I saw him almost daily, the thought of India was to him like air he breathed. True, he was a worker at foundations He never used the word 'nationality', nor proclaimed an era of 'nation-making'. 'Man-making', he said, was his own task. But he was born a lover, and the queen of his adoration was his Motherland...He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness."

How true is the phrase "condensed India" which Vivekananda once called himself. No wonder that his sole concern was how to raise the masses of India awaken the whole country to the truth of its soul : "My ideal can be expressed in a few words : to preach unto men their Divinity and how to make it manifest in every movement of life." And this, he was certain, would bring about the all-round well-being not only of India but of the whole world, because, as he so many times said, India's spirituality alone could save mankind.

This is how he visioned the historic march of India towards that goal : "I stand in awe before the unbroken procession of scores of shining centuries with here and there or dim link in the chain only to flare up with added brilliance in the next and there she is walking with her own majestic steps—my Motherland—to fulfil her glorious destiny—the regeneration of man the brute into man the God."

332

VYAS, Rishi

Rishi Vyas, the ancient Indian Sanskrit scholar, is famous for his epic "The Mahabharat".

333 DR. ZAKIR HUSAIN

An eminent educationist and administrator, powerful writer and scholar, a gentleman to the extreme, connossieur of the arts and lover of nature, Zakir Hussain was India's third Presidedt and symbolised Indian secularism, nationalism and peace. For him life was a mission, striving for ever higher and nobler ends. The axis on which his life's mission ran till the last moment was not one of self-seeking but of service and sacrifice.

Dr. Hussain was a great lover of books and a voracious reader. As a student and later as an educationist he enjoyed the reputation of being 'a walking encycloyaedia'. He symbolised the great cultural values of India and represented its composite character as few men have done. He was an embodiment of two cultures which were synthesized in his character and personality. Education, in which he distinguished himself remarkably in his later years, was not only a theoretical set of ideas to him, it was a way of life.

Son of a lawyer, Dr. Zakir Husain was born in Hyderabad in 1897. He had the blood of the Afridis of the North-West Frontier Province from where his ancestors came and settled in Karimganj in Farukhabad district. At an early age, he was under rigorous puritanical discipline in the Etawa Muslim High School.

For college education, he went to Aligarh and within a short time became popular among the students. He wanted to study medicine but a flood in tha Gomati river took him on relief work breaking his studies. He was ill for some time during his college days and as two of his brothers had died of tuberculosis, teacher advised him to avoid the sternous course of medical studies. He, therefore, switched on to economics and philosophy.

After independence, Dr. Husain kept away from politics until 1957 when he was nominated to the Rajya Sabha and was appointed Governor of Bihar. In 1962, he was elected Vice-President and five years later after Fourth General Elections in 1967, as President. He remained President for about two years.

On May 3, 1969 Dr. Zakir Husain, passed away by a sudden heart attack.

APPENDIX

Stunning Revelations on Judges and Politicians

M. C. CHAGLA, B.P. SINHA and P. B. GAJENDRAGADKAR are not the only legal luminaries of the post-Independence era who, according to the former Attorney-General of India, MOTILAL C. SETALVAD, committed indiscretions and improprieties during their tenure of office as Chief Justice.

There are many others also who come in for severe criticism by the former Attorney-General in his latest book MY LIFE.

K. SUBBA RAO was the Chief Justice of India in 1967, when some Opposition leaders approached him to contest the Presidential poll. The Chief Justice discussed his chances of winning the election with them and agreed to be their candidate, while still in office.

Setalvad indicts Subba Rao for this "act of grave impropriety". He says that he had warned Subba Rao that if he accepted the offer of the opposition leaders, "it would mean the head of the Judiciary in India entering into politics and taking sides."

Subba Rao, obviously, did not accept Setalvad's advice and jumped into the election fray. Setalvad recalls : "When I was told of Subba Rao accepting the nomination I refused to believe it, knowing the high principles which had always governed his conduct. However, I was soon disillusioned. It was authoritatively reported that the representatives of the opposition parties had met the Chief Justice who had agreed to contest the election on their behalf, even though he had not all at that time resigned the office of Chief Justice."

Mysterious Appointments

Another Judge whose very appointment to the Supreme Court in 1957 attracts a remark like "could not have been based on merit" from the former Attorney-General is JIWAN LAL KAPUR. According to Setalvad, "Justice Kapur has shown no particular distinction as a Judge and his appointment to the Supreme Court always remained a mystery."

> Kapur emerges as a well-connected and influential Judge who, according to Setalvad, before his retirement like most retiring Judges, was trying to secure some suitable employment. He succeeded in getting himself appointed the Chairman of the Law Commission even while he was on the Supreme Court Bench ! The irony of it was that he was displacing a far abler man and a truly eminent lawyer, a former judge, **Venkatarama Aiyer**".

The former Attorney-General does not even spare the sitting Chief Justice **M. Hidayatullah** from his comments. The comments are not direct but implied in the incidents related by Setalvad.

Relating one incident the former Attorney-General says: "I should like to narrate an episode not of any consequence in itself, but of significance as showing how even the Bar of the highest Court in the country can be misled by an interested coterie. The matter concerned the nomination, on behalf of India, of a judge to the International Court of Justice..The National Group which then consisted of **Chagla**, **Pathak** and myself decided to nominate **Dr. Nagendra Singh** as the Indian candidate to contest the election for the vacancy . . . and steps were taken on behalf of India through diplomatic channels to obtain support for his candidature.

"It was believed that Hidayatullah, the Chief Justice of India, had some ambitions in the matter of being elected a Judge of the International Court of Justice. Some members of the Supreme Court Bar Association, it was widely said, in order to please the Chief Justice, convened, by a requisition, a meeting of the Association to consider whether the nomination of Dr. Nagendra Singh as a candidate on behalf of India for election to the International Court of Justice, should not be revoked.

"The matter came up before the Association in a special meeting called to consider the subject of the requisition. The matter appeared to me clearly outside the scope of the objects of the Association, as the Association could have no control over the National Group which alone could, under the U.N. Charter, make the nomination. As the Chairman of the meeting, I therefore took the view that the requisition was out of order.

"At the meeting which was a very crowded one,—attendance, it appeared, had been canvassed by those who had sponsored the requisitions—I explained the true position under the charter and how Dr. Nagendra Singh had been nominated months before and then it was clearly outside the objects of the Association to consider the subject. . . . So great was the feeling excited by my action that some members wanted to move there and then a vote of censure on the Chair. I said that this could be done only at a subsequent meeting called by a requisition for the purpose. Thus ended a totally ill-advised and mischievous attempt by some members of the Bar who personally wanted to please the Chief Justice. On the contrary, what they did create was an impression among some members of the Bar that the move had been inspired by the Chief Justice. . . ."

Setalvad has also rapped Hidayatullah for "lack of propriety" during his tenure as Chief Justice. He says : "The Chief Justice of India, Justice Hidayatullah, could never forget his enthusiasm for the view of taken by him in Golak Nath's case ; nor could he forget that a large number of citizens and lawyers had disagreed with his view. In fact, Parliament had before it a Bill to amend Article 368, so as to make it clear that Parliament had the power to amend fundamental rights, and the Bill had received wide support. He (Hidayatullah) had reiterated the correctness of the view taken by him in Golak Nath's case on many occasions and pointed out the danger of leaving to Parliament the power to amend the chapter on Fundamental Rights so as to abridge them or take them away. At the Srinagar Seminar, he had advanced a lengthy argument against the view expressed by the Law Secretary in his speech that the decision in Golak Nath's case was unsound. The higher judiciary have to carefully avoid the stepping into controversial matters, however strong their views on any subject. This becomes imperative when the matter is one which is likely in due course to come for adjudication before the Supreme Court itself.

"Forgetting this sound maxim, the Chief Justice, speaking at a Human Rights gathering in New Delhi in October 1968 again referred to the attempt in Parliament to take power to abridge or take away the fundamental rights when the International World was celebrating the Human Rights year. These observations clearly involved a lack of propriety".

On the majority judgement in Golak Nath's case, Setalvad says : "It clearly appears to be a political decision, not based on the true interpretation of the Constitution, but on the apprehension that Parliament, left free to exercise its powers, would, in course of time, do away with the citizen's fundamental rights, including his freedom."

About Nehru & T.T.K.

In his capacity as Attorney-General of India, Setalvad was in constant touch with Ministers and Judges alike. Very few measured upto his expectation in their conduct. He refers to Nehru's improriety in publicly praising his Finance Minister **T. T. Krishnamachari,** against whom the Chagla Commission was conducting an inquiry in the famous Mundhra scandal.

Says Setalvad, "Nehru almost suggested that the allegations against him (TTK) were untrue". Later on, when the Commission had completed its findings, the Prime Minister confided in the Attorney-General that he was sorry for having agreed to the enquiry.

In another context Setalvad observes : Long years at the helm of the Government had, I felt, considerably affected his (Nehru's) notions of (sic) the sense of justice and propriety."

Setalvad does not spare T.T. Krishnamachari either. He criticises his evidence before the Chagla Commission and says : "Apart from the Minister's evidence being vague and evasive, his demeanour as a witness was somewhat haughty and pontifical. Further, there was a widespread and persistent rumour in Bombay that the Minister, after he had given evidence, had seen PATEL at the latter's residence and told him that he was sorry that he had left Patel down ! However, that may be, there was a clear conflict between the evidence of Patel and Krishnamachari. When one compared the Minister's vague statements with the categorical evidence of Patel, one found that Patel's evidence was much more definite and emerged from a clear recollection."

As Attorney-General, Setalvad had told Krishnamachari, much before the inquiry began that "my duty during the enquiry would not be to look after the interest either of the Government or of any Minister or official of the Government ; I would be bound to assist the Commissioner in eliciting the truth about the transaction. I think I also made it clear to him that, if he wished the interest of himself or of any of his officers to be looked after, he or the officer concerned should appear by separate counsel."

Morarji Upset

Morarji Desai is another politician on whom Setalvad comments : "I vividly recall a comparatively trivial incident which occurred in July or August, 1960. Morarji Desai was then the Commerce Minister of India. While in Bombay, he lived with his son who was in business ; the conduct of his son who was said to exploit his father's position had led to much unfavourable public comment.

"At a friendly lunch with some lawyer friends, where Shantilal Shah, an admirer of Morarji, was present, I mentioned that it would be desirable if Morarji would stay at the Raj Bhavan instead. To my surprise, I received a telephone message from Morarji a day or two later. Morarji was upset at what I had said and asked me to judge whether his son had indulged in improper practices.

"Later, I met him in Delhi at his request when the matter was discussed at great length. He told me that his son had threatened to commit suicide if Morarji did not stay with him while in Bombay, and of how he had put the whole matter before Nehru. Having heard all this I still adhered to what I had said and told Morarji so. Later, when Morarji was the Deputy Prime Minister in Mrs. Gandhi's cabinet, his son, who had by then given up business, stayed with him and acted as his Secretary. This excited severe criticism in Parliament and greatly damaged Morarji's reputation."

The above are only few examples of Setalvad's free comments on his contemporaries. Himself having been an example of ability, integrity and strength of character, he obviously expected a higher standard of conduct from them. That they failed him and often disappointed him, as Chief Justice K. Subba Rao did by accepting the opposition parties' nomination to contest the Presidential poll, is evident from the note of gloom on which he ends his memoirs. The profession, he says, "has lost the ideals of public service which it once possessed and is almost wholly centred on self-advancement. Standards of professional conduct have woefully fallen and tax evasion is freely practised by prominent seniors."

To this he sorrowfully adds : "The general malaise would seem to have affected even the administration of justice. Appointments to judicial office are governed less by merit and more by political considerations and patronage."

For all this he blames "the political and general atmosphere" in the country. "Flexibility, opportunism and like expressions, which are euphemisms for dishonesty, chicanery and corruption, have been the growing characteristies of political life after independence in our country."

Setalvad then reluctantly predicts : "Leading personalities who talk glibly of democracy and democratic methods seem slowly but surely to be leading us towards totalitarianism or chaos".

MY LIFE : *Law and Other Things ; by Motilal C. Setalvad ; N.M. Tripathi Private Ltd., Bombay ; Pgs. 636 : Rs. 30.*